Should the State be Secular?

Swami Madhavtirth

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No man can progress in morality or spirituality without some kind of religious education. A State may not side with a particular sect but should support those preachers who give a broad-minded religion to the people. A broad-minded religion will enable a man to conquer time-sense and will be able to reduce the number of independent elements. Modern democracy increases the number of independent elements by giving equal voting power to all. The duties of a non-secular State are explained in the Appendix.

The Socialist structure of the Congress will develop humanism but not Divinity. The discords of the world are not God's discords. They are not in God, just as the discords of the waking state of man are not found in his dreamless sleep. Therefore, a man must be helped to rise beyond humanism to Divinity.

Existence of error cannot be known unless it is corrected by non-secular education.

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न हि स्वात्मारामं
विषयमृगतृष्णां भ्रमयति

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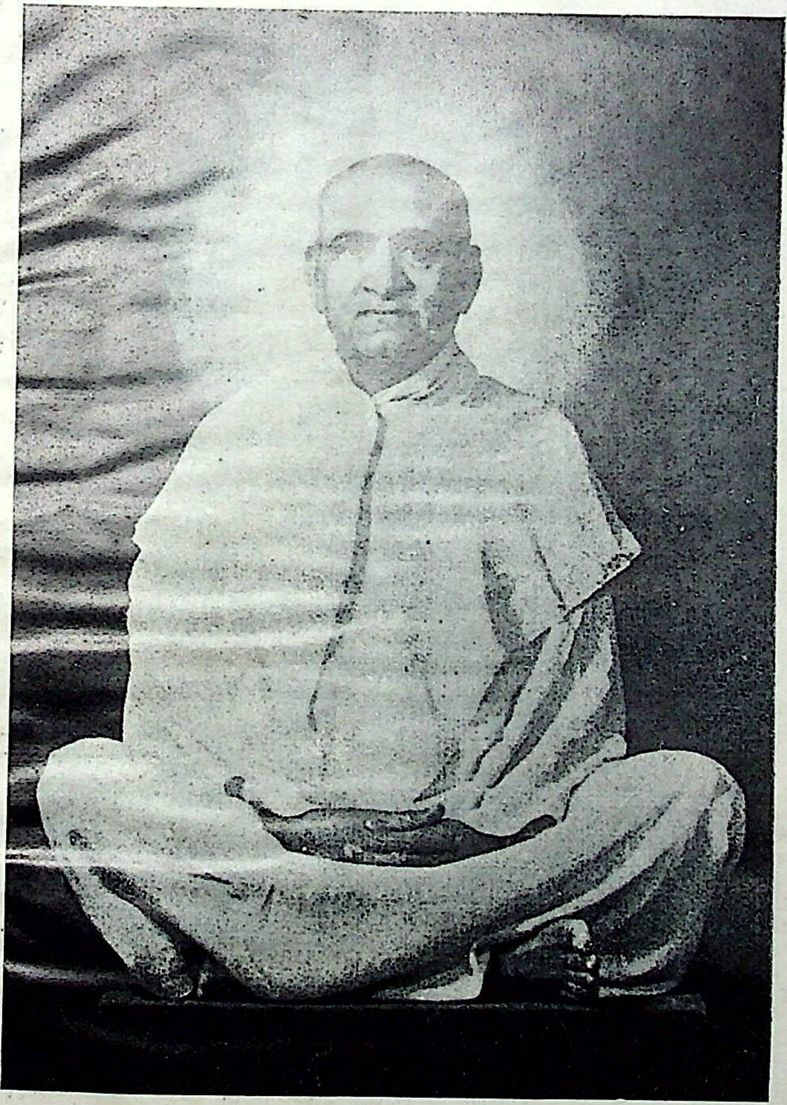

Swami Madhavtirtha

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INTRODUCTION.

The subject of secular State was placed on the agenda for discussion at the 30th session of the Indian Philosophical Congress held at Nagpur in December 1955. As I am a member of that Congress, I had sent my essay on this subject. This essay was selected for reading at the above congress and has been given in chapter I of this book.

Out of the four aims of life viz. economic, social, moral and spiritual (अर्थ, काम, धर्म and मोक्ष), when मोक्ष or salvation was the chief aim of life, the education was controlled by the Church. Now अर्थ and काम money and sex are the main aims of life and therefore the education of the people is controlled by the political ministers of the State.

Several young boys and girls have complained before me that parents have less self-control than their children. Several students complain that the teachers have less self-control than students. Several wives complain that their husbands have less self-control. Some subjects complain that state ministers have less self-control than their subjects. Similarly, several labourers complain that their masters have less self-control than the labourers working under them.

These are the evil results of secular education given by the secular States. When the education was in the hands of the Church, the teachers had greater control over their senses than the students, the kings, ruling the country were educated in the hermits of the saints and therefore had more self-control than their subjects. The husbands had more self-control than wives and therefore wives obeyed their husbands. The capitalists had also more self-control, they lived, a simple life and willingly distributed their extra wealth in charities and in helping the poor. When education was controlled by the Church, there was a competition in self-control. Those who had controlled their senses to the greatest extent were given the control of the education of the State. They were called Brahmins and were given the first position in the non-secular States.

Why do we see at present increase in bribery and corruption? Because the people have lost the art of self-control and the higher class which is supposed to lead a pure life have lost their purity. They have lost their plan for the whole life, which they understood when the States were non-secular.

At present girls find their own husbands and boys find their own partners without consulting their parents because they know that their parents cannot make a right choice for them. In non-secular States, the choice was left in the hands of the parents and parents used so much skill that the children were satisfied and we had a large number of wise marriages, and less number of divorce cases. Marriages thus took place between cultured families. Then we obtained a good science of eugenics and produced great number of saints and sages. If this situation is to be regained in our society, the educational department will have to be again transferred to the selected or elected saints and sages.

If we look at the history of India, we shall find that the Princely Rulers of India were called गौ ब्राह्मण प्रतिपाळ i e. protectors of cows and saints. But the present Government has stated, in para 28 of the Indian Constitution, (like the king Hiranyakashipu of ancient India) that religious education shall not be given in any school maintained by State funds.

Religious education raises us above the "aberration of opposites." Goodness which we choose by balancing against evil has scarely anything but social value. It is सात्विक. But real goodness is not opposed to evil (in order to oppose something directly it is necessary to be on same level). Real goodness transcends evil and effaces it. It is गुणातीत. What evil violates is not goodness (ब्रह्म), for goodness is inviolate; only a degraded good can be violated. The kingdom of goodness is not gained on the human level. For pure goodness, the ego will have to empty itself, even empty itself of so-called social service which keeps him on the human level. Religion helps him to go beyond humanity to Divinity. A social servant has a thirst to appear and to dominate. Social idolatry in its present form tends to stifle and to replace the true mystic tradition. Its organisation deals with temporal things.

As it is necessary to ban dogmatic or sectarian eduction in State schools because they keep students on human levels, it is necessary to oppose social idolatry on the ground that it keeps the workers on the human level. True religious eduction must concern itself with values which are independent of time or particular environments. But this requires different kind of teachers, and a different kind of literature like the Shrutis which sets fire to the highest emotions and prompts the highest ideals and aspirations.

The exploitation of teachers for political purposes is a great sin. It leads to national suicide. If the teachers are better paid and endowed with some power and authority, better intellect will be attracted to the cadre.

It is possible to teach the philosophy of Yoga Vasishtha in the higher classes. It is not sectarian because it is based on the experiences of the three states of waking, dream and sound sleep. These states are experienced by all communities. It is possible to realise the Supreme Divine through this philosophy. The only requirement is the right kind of teachers. Therefore, it must first be taught as a compulsory subject in the B. T. course. Yoga Vasishtha is also available in Hindi and many other Indian languages. Its substance is also translated in English by Prof. B. L. Atreya of the Hindu University. He has also published a book "Yoga Vasishtha and modern thought" in which he has compared that philosophy with modern science and modern psychology. If such books are accepted as religious books in the high schools and colleges, no community will raise any objection and there will be a beginning of non-secular tone in our University eduction. Foreign students will also be induced to come to India to learn this philosophy from the Indian teachers.

Pakistan literarily means a country in which those who are pure in heart only can live. Hindus believe that those persons whose lives are turned towards God are Pak and those who are addicted to sensual pleasures are Na-Pak. Some Muslims consider that those who belong to the Muslim religion only are Pak and others are Na-Pak. If the Indian Muslims accept the Hindu definition, there will be no difficulty in giving religious education in the Government schools and colleges. This only requires the right kind of teachers.

A knowledge of the objective order of things supplied by the secular State is not sufficient to solve the ethical problems without a knowledge of our Mind or Soul. If we are to have good Government, the qualities and benefits of the whole divine element must be continuously kept in mind and then parts or regions should be formed. The perception of structure should be prior to and independent af relational judgments. No isolated act can be comprehended by itself. To learn rightly is equivalent to taking into consideration the total situation and to change understanding into overstanding. We do not want more servants who think in parts but a new master who will give a plan for the whole life and for social and political State, with a spiritual end in life.

Religion has to deal with man's relation with Cod. It is a relation between imperfection and perfection, Social structure has to deal with man's relation with man. It is a relation between one imperfection and another imperfection. Both there relations have been explained in this book with a view to the formation of non-secular States.

Formerly, there were village story tellers and wandering monks in India. It was their function to bring the teachings of religion and morality to the reach of average villager through simple stories. Such tales compensated to a large extent for the people's lack of literary education. Morality come easily and naturally through such legends. This system will develop if the Government gives some encouragement to real Sadhus. A good beginning has been made by the Government o India in this direction. This has been explained in Chapter 10.

There is a suggestion in the Bharat Sevak monthly (3-9-27) that "Sadhus should educate students in their Ashrams as was done in olden days in Bharat, and that these Ashrams should be recognised by the Government for educational purposes as they will supply a requisite atmosphere, which is so much lacking in the prevailing defective education. Boys will learn the beauties of Brahmacharya and will be naturally healthy and strong and they will have due respect for the teachers."

This is a good suggestion and if Government gives encouragement, some such planning can be done with the co-operation of educated Sadhus.

In all other occupations, the fruit comes painfully after completion but in high-class cultural training, pleasure goes hand in hand with knowledge, for enjoyment does not follow comprehension but comprehension and enjoyment are simultaneous.

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Swami Madhavtirtha

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12	28	opinion	opinion in
35	4	took	book.
35	10	intereted	interested
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94	Last	eiad	idea
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CHAPTER I.

The Church and the State.

The most important point for consideration is:—

If the state undertakes full responsibility for the whole life of its subjects, including the education and culture of students, then it is the duty of the State to give integral education which includes our relation to God. This will require religious education. If the State can not give religious education, it should not undertake to give any education and transfer the whole method of education to the Church. If the students will come to believe that the education given by the State is complete education, they will not go to the Church and they will not believe in God and therefore will not believe in the need of morality. This is the main problem at present.

This problem came for consideration at the 30th session of the Indian Philosophical Congress held at Nagpur. There were 14 speakers and the time available was 70 minutes, so the President allowed only 5 minutes to each speaker to discuss this most important question in human life. Naturally, the question was not properly discussed and not properly answered. Some speakers said that the State should remain secular and should allow full freedom to all religions, and some said that secularism is against the tradition of India and that it will lead to materialism. Some said that the constitution of the Indian Republic is weak because it does not recognise and support spiritual values; the State must supply a philosophy for the whole life.

One speaker rightly said that as the Indian State does not undertake to give religious education, the Christian missionaries are able to attract many poor Indians to come in their fold with the help of large funds supplied to them from Christian countries. They are doing their work so silently and cleverly that it is not possible for Indian Churchmen to compete with them with poor funds in their hands. Besides, the Public Trust Act compels the Indian religious preachers to keep an account of the smallest sum spent and of free distribution of religious literature whereas there are no such retrictions for foreign missionaries, who are getting considerable monetary help to preach their own religion to the Indians.

The Indian State, on the other hand, not only does not give any help to the Indian preachers but wants to reduce the number of rich men in India, owing to the Congress policy of Socialist State. Therefore, it is difficult for Indian religious preachers to compete with foreign preachers.

Besides, Indian students are going in large numbes to foreign countries for industrial education. There, several of our students are marrying Christian girls. They also help the spread of Christian religion in India.

If the Indian Religious preachers can get sufficient monetary help from the Indian State or from the rich men of India, they can show such broad features of religion that foreign students will be attracted to come to India for higher spiritual education. This is explained below in my essay which was submitted to the Indian Philosophical Congress (Nagpur 1955) and which was accepted for reading.

" Before India came in touch with the Western civilisation, most of the Native States of India were religious or non-secular States. Even under the Muslim rule in India, there was a religious spirit among the people. There were no news-papers, radios, cinemas, post or telegraphs or railways etc., to disturb the general life of the people who were satisfied with whatever education they received from the priests. Even in Europe, before four hundred years, the power of the Church over the people was greater than the power of the King or the power of the State. Then came the inventions of machinery and these increased the means of sensual pleasures. Populations both in the East and West began to increase and it became impossible for the priests to control the growing number of their disciples. Then came newspapers, base novels, cinemas, radios, etc. and the general life of the people began to be more mechanical. The growing complexities of life could not be controlled even by the king and, therefore, the State began to be governed by Parliaments. The The general life thus lapsed from less number of independent elements to more number of independent elements, This situation gave rise to secular States. Then came the Communism in which material necessity received greater importance than conscious purpose. Under these circumstances, religious leaders find it difficult to make a stand against the secular fanaticism of the States. The education portfolio has passed from the hands of the Church to the hands of the State even in India and Pakistan. Religious preachers have to work with a different motive. Their main duty is to enable people to progress from more number of independent elements to less number of independent elements and finally to God, the only independent element in the Universe. Their purpose is to lead people to control sensual pleasures. This leads to less consumption and therefore requires less production and less distribution. A secular State encourages more consumption which necessitates more production and distribution. They do not want to keep any wealthy man in their State. It is stated in the Gita that if a religious man does not become perfect in one life, he will take a second birth in a wealthy and a pure family शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते but the ministers of modern labour governments in all countries organise the public life in such a way that no wealthy man will exist in their state. The Secular States believe that God does not reside somewhere in Heaven over our head but in the hearts of labourers. Thus by serving humanity we shall one day reach Divinity. Their Divinity always remains in the future. God who remains in future and whom people can reach by doing some public works cannot be a true God. God can not be partitioned either by spatial or by temporal divisions. A secular State is bound to history, its reforms give a future happiness and temporary happiness and there is no end to that furure.

Those who are educated under the modern commercial and labour culture want any how to combine life and Spirit. This is called Sama-Samuchhaya (सम - समुच्चय). The chief difficulty in this culture lies in the fact that life is temporal and ever-changing and craves for immediate happiness and Spirit being eternal wants permanent happiness. Modern political and social leaders think that as the Spirit is eternal and exists side by side with life, it will be possible to combine life and Spirit and new methods must be found and new experiments must be made for this purpose but no State has so far succeeded in finding a right method. Secular States have given us common rights but they have also increased common errors.

In modern times, population is increasing and old methods are not applicable. As the general intellect has become material it is not able to create a true pattern of life; therefore, organisations have sprung up and parliamentary procedure has come into existence. But everything can not be organised. Birth and Death do not occur in company. Single one is born and single one dies.

In a secular State, the education is controlled by the State, in which teachers try to find perfection in analysis, atomism, precision, history and quantity. When the State was not secular and education was controlled by the Church, the teachers tried to find perfection in pattern, order, Dharma and unity. Such teachers avoided crowded centres of life. Urban life has a tendency to narrow the angle of our intellectual and moral vision. It is occupied more with vital pleasures. Majority of the men become like machines. If life is limited only to the vital needs, it will not be simple life. It will require a large number of independent elements. When education is controlled by the State, Time and Space remain as fundamental entities, and the general human life becomes more complex.

A simple order beneath apparent complexities awaits discovery. The emphasies on statistical laws and on a socialist structure of society is misleading. What we want is a good pattern of life. Instead of the quantity, we want a quality. This requires new kinds of teachers. A secular State will not be able to provide such teachers. The essence of creative activity does not lie in a mere selection of material from already given materials but in a simplifying process. A simple process may consist in explaning the whole universe by means of our experiences in the three states of waking, dream and sound sleep. Such process will be accepted by students of all religions in all colleges, as all men are getting these experiences every day and night. That will also show relativity of time and space. That method will correct historical errors and errors of quantitative symbols, but that requires different kinds of teachers.

For the purpose of experiments of a new adventure, stability of life is more necessary than continual revolutionary and disturbing transformation. There should be no fear of unemployment and no fear of atom bombs. A good plan of life is more important than the supply of material necessities. Power, riches, and material enjoyments are the ideals of the present secular states. In a non-secular State, even for political leaders, politics are of lesser value than wisdom of the Self. Buddha gave up his kingdom for the sake of Truth. So did Bhartrihari, Gopichand, Bharat and Rama.

Life is more complex than what appears at first sight but it can be simplified. For this purpose, the following points require to be considered:—

(a) Life and Spirit can be combined by a higher plan in which sensual pleasures are gradually controlled. This is found from the teachings of the great Saints like Shankaracharya, Buddha, Jesus Christ etc.

b) There must be a definite plan to show different stages. This is called Krama-Samuchchaya क्रमसमुच्चय.

(c) Secular States erroneously believe that to provide economic means of happiness is a true religious spirit. This has taken the form of humanism but it does not reduce the number of independent elements.

We can now examine a few of the experiments made by some of our great men.

1. Mahatma Gandhi.

Mahatma Gandhi made new experiments with Truth in combining religion, politics, social problems and economic problems. He opposed immoral goverment pressure and pressure of wealthy class on the labour class by non-violent means. He said "he would reach God by purifying the political and social life and by seeing God in all human beings." But when he saw the Hindu-Muslim riots, he thought that the Truth on which he had relied was slipping away. He could not understand why God in one body was killing God in another body without any fault of the latter. He desired to keep an undivided spirit but in practice he had to treat some nationals as foreigners. His experiments failed to unite all kinds of life with spirit. It is not possible to teach non-violence to the cats of the world. His followers have laid down in para 28 of the Indian Constitution that the Indian state will remain a secular state and no religious educatin will be given in any school wholly conducted from state funds.

2. Shri Aurobindo.

Shri Aurobindo thought that life and spirit can be combined if life may be so transformed that spirit may descend in all the parts of life. We find the following stages in his experiments :-

(a) When he began his intergal Yoga, he said that his Yoga was not for himself but for humanity.

(b) After some time, he said that his Yoga was not for humanity but for Divinity.

(c) After further experiments, he said that it was not an individual but a cosmic achievement.

(d) Finally, when he revised his essays on the Gita, he said that even cosmic consciousness was subject to stress and strain and so, we must reach the transcendental Divine.

After his death, his followers are believing that the spirit of shri Aurobindo will enable them to bring spirit in life and this descent will bring a religious transformtion of the whole world. It appears from his writing that he wanted the governments to be non-secular.

3. Babu Bhagwandas.

Babu Bhagwandas in his book "Essential unity of all religions says that it is possible fo create a non-secular state if the common principles of all religions are taught in all the schools of the state.

4. An Experiment in Poona.

An expriment was made in a public school in Poona in which the students were asked to study their own family religion completely and to keep some knowledge of the systems of other religions also, so that all can live harmoniously.

5. L. L. White.

Mr. L. L. White who was the president of the group for the philosophy of science in England believes that there must be a cultural plan for the whole life for gradual spiritual advancement. The form of life is more important than its material components. The pattern determines the properties of its constituents and not vice versa. The form is grounded in ultimate structure. He does not give clear stages of advancement but we can find them in Varnashram Dharma of the Hindu social system. According to that system, the warrior caste has to rule the country under the direction of the religious priests. Under that system, the kings were called गौब्राह्मण प्रतिपाल i. e. protector of cows and saints. The present ministers are more or less protectors of the interests of the labour classes. They are concerned more with production and equal distribution.

6. Pt. Jawaharlal Nehru

Pandit Jawaharlal Nehru considers that one nation should not try to impose its culture on another nation. Each nation should be allowed to develop in its own way. He thinks that population will increase and we must meet our problems by increasing production and by equal distribution of wealth. This will give to the people better economic condition but not better faith in God. Under the scheme of economic regeneration men will be content to live from day to day carrying out a job that demands little from them in the way of right observation and right thinking. The technical progress has accentuated some of the divisions in society which endanger its stability.

Besides, the mutual distrust and jealousies of nations have proved more disastrous than the former class divisions of Varnashram system. The advances of applied science have accentuated national rivalries. The world has ceased to be safe for democracy and religious knowledge is at a discount. People are giving more honour to political leaders than to saints and sages. In such growing secularism, the Church has failed. The varied presentations of each religion from ultra-orthodox to ultra-modern have not attracted more persons to the Church.

Present political leaders are rightly raising the questions "What has the Church done in the past? and what is it doing in the present circumstances? Why has not the Church been able to give a better direction to the society in the past and in the present?" These questions were placed (in 1947) before several Bishops and Deans of Great Briton. Their replies are briefly given below as they refer partly to the effect of secular states.

1. The Church is doing its work properly as before. It is training sinners in the art of being saints, but this can be done only with the willing sinners who want to be converted. But the number of those who wish to be converted has considerably decreased owing to increase in the means of sensual pleasures.
2. What is required is not more Christians but better Christians.
3. There must be concentrated long-term policy of religious education.
4. The Church is not a device for labour-saving or even for increasing the amenities of life.
5. The evil has broken loose and is abroad in the world. Many believe that Evil has a real power in the affairs of the world.

6. Any Cinema picture that wins the approva of more than 10% of the population should be destroyed.
7. The spiritual problems are more difficult for those who have not received some training in such things.
8. Christianity is still a young religion.
9. Newspaper editors are giving more prominence to small defects of the Church and do not publish the good work it is doing.
10. The demand for a higher standard of living is a sorry foundation for government; the aim of getting on in the world is an imperfect basis for education.
11. There is a weakening of parental authority and responsibility, the decay of family, the spread of divorce and loose standard of life.
12. Force is the weapon of the state, Love the weapon of the Church.
13. State-controlled secular education is one of the great perils of the day.
14. The Church can not decide the issues of peace and war, rather it makes our statesmen good Christians who would judge the situation as wise and good men.
15. The sensationalism of the Press and the radio, the sensual advertisements and propaganda seeking to control public opinion the mass have profoundly affected the patterns, habits and responses of men's minds.

16. The New Testament has said: in the world, ye shall have tribulations but be of good cheer. Economic questions did not interest Christ at all. Christ refused to arbitrate in a dispute about property. His gospel was one of spiritual regeneration, not of social reform.

17. The humble, meek, merciful, just, pious and devout souls are everywhere of one Religion.

18. Many people have been secularised by the economic struggle or by conditions of industrial life or by a gradual drift of scepticism.

19. Religion is preached through radio but it can not be an easy substitute for the hard work of the Churches.

20. Idealism is out of place in business.

21. The Church has failed but the whole burden of responsibility does not rest on the Church. All great social forces are not merely capable of perversion; they are constantly perverted. No high level of culture can be sustained in mechanical jobs and increase of cinema habits.

22. The Churches have failed because they are cluttered up with unconverted people.

23. The evils of life have fallen upon us because men will not sit quietly in a room.

24. God meant every part of life to be capable of expression as worship. Modern civilisation is making that impossible.

25. We must train people for marriage and home so that they will be responsible for producing a better race and training of children.
26. The Church needs to be far more clear and sure about its message. If the trumpet gives an uncertain sound, who will prepare himself for the battle ?

It will be seen from the above summary of the present situation that the present tensions are different from past tensions, The main idea of all religions is to enable their followers to conquer Time and Space. This work can not be done by any State who believes in historical methods. At the same time, the Church alone cannot control cinemas, radios, and newspapers and bad novels which increase sensationalism. Therefore, both the Church and the State will have to co-operate.

The State will have to encourage those saints and sages who can create and increase more faith in the people towards God and Truth. I had pointed out this remedy as President of the first All-religions conference held in Ahmedabad in 1947.

In the short period of human life, it is impossible to realise the Supreme Divine without a good deal of renunciation i. e. वैराग्य. This means chiefly that man must pass a large part of his life as a celibate life. The State Governors many of whom are married can not preach the sacred doctrine. It is the work of the priests who lead a celibate life. As renunciation of sensual pleasures is difficult, we must provide a plan of life for gradual control. Those who follow this plan should be placed in the cultured class, and better rights should be given to this class. The following is suggested as a general plan for a cultural life although exceptions may be made in certain cases:—

(1) First 24 years for general education and religious education.

(2) The period from the age of 24 to the age of 36 may be kept for a married life.

(3) After the age of 36, husband and wife should live as friends, passing a celibate life, like the Vanprashtha stage of the early Aryan life.

(4) The last period after the age of 48, to be devoted wholly to God-realisation or Self-realisation.

This plan will bring control over population and will give sufficient leisure for spiritual development. This requires co-operation between the Church and the State, and therefore, to this extent the State should be non-secular.

For this purpose, it is necessary that there should be One-world government. I have published a separate book to show how this can be done. If national divisions exist, the above plan cannot be carried out. We want divisions of society on cultural basis and not on national basis. This is also the veiw of shri Krishna in the Gita. School teachers will have to be selected from the cultured class to be created according to the above method. If the teachers lead a sensual life, it will be difficult to give a higher culture to the students.

India which was once the home of great cultures is now giving more value to labour than to Spirit. This is perhaps due to economic needs which is the result of growing population.

For a non--secular State, we do not want a world--servant but a world--teacher. He will come when the people and the State are ready . to accept him. His chief duty will be to show a higher spiritual happiness and to bring general control over sensual pleasures. Then consumption will decrease and production and distribution will also be controlled.

A secular State has no clear ideas about religion. Its parliament makes many laws and increases taxes which disturb the life of the people. A non--secular State assisted by eminent saints will be able to provide a plan of life for the people, not the five--year plan for economic regeneration but a cultural plan for the whole life. In that case there will less number of laws and less taxes, as population will be controlled and people will know their duties and responsibilities. A non--secular State will begin with a new cultural outlook. It will supply the people with methods of right thinking, right observation and control of sensual pleasures. These changes can not be made if the State remain secular.

I also suggest that the new culture with one-world government should begin with a new calender from 1--1--1, so that past tensions created by past national histories may be removed.

The duty of a ruler has been clearly stated in Shri Bhagwat as follows :-

य उद्धरेत्करं राजा प्रजा धर्मेष्वशिक्षयन् ।
प्रजानां शमलं भुंक्ते भगं च स्वै जहाति सः ॥ ४-२१-२४

A king who collects taxes from his subjects without providing religious education for them becomes responsible for the sins committed by his subjects and loses his power.

Non-secular states are better than secular states. These can be created and maintained by mutual co-operation of the rulers and the priests in an atmosphere of plain-living and high-thinking and where the growth of population can be controlled by moral means. A non-secular State gives more respect to God-made laws than to man-made laws.

When we look into God-made laws in all religions, we find that there is a necessity of self-realisation and of control of sensual pleasures. Man-made laws in modern secular states are giving more liberty for sensual pleasures.

In the present circumstances both the above laws will have to be combined and regulated. A good example of this process is now seen in the Saurashtra State in India where in every District, joint committees are formed consisting of representatives of the Church, of the State and the Public to give religious training to the people and to improve the defects in the Church organisations. This example may be followed by all other States in India and in other countries.

When religious education has to be given, there is much to unlearn and this process requires new kind of teachers.

CHAPTER 2.

Plain living and high thinking.

Our world culture requires to be so organised as to produce great Saints like Vyas, Vasishta or Valmiki who will be able to solve maximum number of life's problems with the minimum number of concepts. This will require plain living and high thinking.

Production of wealth and equal distribution of wealth will not solve life's difficult problems. We require control over consumption and this cannot be done unless the population is controlled by moral means. A non-secular State can be created where there is less population and where people like to lead a plain and simple and moral life. From the spiritual point of view, a man's wealth should be estimated in terms of things which he can do without. Every one wants peace of mind and body. Real peace can exist where there is no opposition and this requires a simple method of life. When sexual enjoyments begin to increase and when population increases, it is difficult to secure a plain and simple life, and men will not be able to obey God-made laws.

In sexual Union, individuality (ego) and outline are temporarily lost and thus it becomes a temporary spiritual Union. In non-secular education, the ego and its outline are permanently lost and therefore, we get permanen spiritual Union.

The principle of collective security is a kind of Maya, it transfers ones ego to another field, one kind of selfishness to another kind of selfishness. A secular State easily changes itself into a socialist State and solves the minimum number of life's problems with maximum number of laws and taxes. It is not able to reduce the fear of death and fear of War. People do not know whether they are moving towards a new morning or towards a new night. They must be supplied with a cultural plan for the whole life. The greatest enemy of culture is a man's ignorance of himself. He should be helped towards self-observation. But there is a scarcity of teachers capable of giving such integral education.

In secular states, men are guided by man-made laws. They give undue preference to history and economics. In these circumstances, base literature begins to increase and it becomes difficult to conquer time. In God-made laws, time is relative and can be conquered by plain-living and high thinking. In a non-secular State those who are not able to control their senses are given less rights than those who are able to control their senses. A cultured man creates a new history, shows a better method of life and solves maximum number of life's problems with minimum help from outside. He has a clear idea of what is good and what is evil. An uncultured individual belongs to a class who does not know what is good and what is evil. The mechanised passivity of entertainment by the Cinema and the Radio, the standardised triviality and sensationalism of the Press, its vulgar and sensational advertisements are seeking to control public opinion in the mass and do not give any time to the individual for independent thinking and independent judgment. The poison of industrialism has entered so deeply into the system of our present civilisation that a simple way of life is considered out of date.

Every civilisation must be judged by the type of human being which it produces. It is, therefore, essential that there should be a general knowledge of the aims of life which determine the improvement or deterioration of the human type. The most important of these determining things is the relation of the birth rate to the available means of substinence, otherwise, there will be great unemployment. No civilisation can achieve stability until a rational equilibrium is reached between the birth rate and the sustaining capacity of the country. It is also necessary to see that the higher types of humanity should be perpetuated and propagation of the lower types restricted as far as possible. Unfortunately at present, we are witnessing a reverse process. The higher types are becoming more and more sterile, while the largest birth rate is to be found among the dregs of population. The reasons for this are economic and errors in culture. Owing to the better (material) standard of life which are demanded by the superiar types, families are restricted within the limits which shall make it possible for such standards to be maintained. Our slum population breed recklessly with the result that the general quality of the nation is being rapidly lowered by the infusion of these inferier elements.

The melody of our age is that its values are wrong. The world's standards are quantitative. We require a non-secular State to indicate how to make selections and that internal things are more important than external, as will be seen from the following examples:—

1. A Doctor for a hospital is not selected according to the majority of the votes of the hospital patients but n the degree of his quality.
2. An air pilot is not selected according to the majority of votes of the air passengers.
3. In England, King Edward VIII was not allowed to marry a woman of his own choice because she was not fit to be a queen.
4. Therefore, great care is required in selecting teachers and Ministers. If people are to be trained in a simple and self-controlled lives, we must have such teachers and ministers to guide them.

Men's disappointments have been largely due to unworthiness in their ideals and to the confused manner in which they have set them before their minds. A cultured man does not become subject to such confusion. The accumulation of wealth and increase of numbers without any rea l advance in individual character or mental capacity do not make for happiness.

History shows that when the population was small, we were living as one nation, in northern Asia. Then we had one religion, one country, one race. The only divisions were in the stages of culture. Our culture has suffered a drawback with the rise in population and love of money has taken the place of love of God.

At the beginning of the Indian Republic, the native princes who were, then, ruling some regions of India relinquished their power in order to form a United Indian nation. If a similar change be made to-day for uniting all nations, we can then have one society, a non-secular State and integral education. Divisions will then be only in the level of culture. There will be no geographical divisions. That will be a golden age or Satyuga.

Real culture consists in adopting a minimum number of independent elements. This is recognised in philosophy as well as in modern science. In real culture, the only independent element will be God, soul or spirit.

Integral education only will enable us to see God in all living beings, and to bring control over sensual enjoyments. The true history of the world is a history of few eminent sages, not the history of millions who are born and who die without rising from their drowsy dream of a sensual life. The teaching of history in all countries should be left in the hands of religious priests and not left in the hands of ordinary teachers. This can be done only if the States become non-secular. Re: political history, Napolean once said that it is a set of lies agreed upon.

When America got into the first World War, on the side of the British, it was suddenly discovered that most of the school histories in America were anti--British. Many of these were forthwith changed to Pro--British without a murmur from any one. But the war was short and there was not sufficient time to oust all the anti--British propaganda from the texts before it was over.

The systematic deception of the child usually begins at the moment of its birth. As the child is deceived in its young age, it begins to deceive others. The subjective histories liked by non--secular States cannot be taught by objective teachers appointed by secular States.

What the human mind contributes to the problem of time is not one definite time-order but a plurality of possible time-orders and the selection of one time-order for history as the real one is due to empirical observation. This false time is required for history only for human communication, but it should be transcended in later years.

Out of all errors, those relating to time and space are very serious errors. We are experiencing a sequence ol day and night because our body is moving with the earth round the sun. But no true philosopher believes that the spirit of man is attached to the body.

The body idea disappears in sound sleep and takes a different form in dreams, also in hallucination, and in some imaginary conditions in the waking state.

The present age is an age of cultural confusions. The history of European countries shows that even democratic nations are no less turbulant. There have beed violation of political treaties, of solumn marriage vows and violation of contracts between labour and management. The roots of these failures are in the wrong culture given by the secular States. What we require for better culture is plain living, high thinking and a history of progressive culture. For this purpose the education portfolio should be transferred back to the Church. Our best plans miscarry because they are in the hands of those who have undergone no inner growth.

The first step for a better society is a personal one, a change in the direction of interest towards higher values, i. e. towards the spirit. Without that change, no great and good change will take place in the social order. As Military discipline is necessary for Military work, spiritual discipline is necessary for spiritual work.

A secular State believes that service of humanity is the service of God. But this is not absolutely true. It depends on the nature of service. If you feed a dog, it will protect you from thieves; if you feed a cow, it will give you milk, If you help the society, it will give you social happiness bnt if you teach morality and self-control and spirituality by your example, that will be the best kind of service. A true method of service produces wholeness in the life of servants. All men are not souls in a vacum. Some of them are husbands, fathers, some are members of Councils, some students, girls, merchants, labourers; all these factors have to be considered in collective conversion. The Church does not merely say "be good" but "be whole": "be a complete person." Therefore, the public will have to regain their lost respect for the Church. A spiritual age will come when the common minds of men begin to be alive to this truth and to move in the spirit.

The relative have meaning only when contrasted with the absolute. Without the knowledge of the absolute, the very concept of the relative becomes empty and meaningless. When the Absolute is forgotten, peace and the pursuit ;of peace involve many perplexing problems. This is the condition of secular States. In a non-secular State, pseudo ethics are replaced by eternal principles and a plan is produced for the whole life. A Minister's life in a secular State lasts for about five years. He cannot give a plan for the whole life. Non-secular States can be conducted with the help of family priests, and religious advisers who give a plan for the whole life.

In a secular state every one wants to assert his personality. This attitude increases the number of independent elements. Self-assertion means the attempt to dominate others. Nations also try to assert themselves on the stage of history. So long as ego remains it creates possibilities of War.

The Indian National Congress held at Avadi in 1954 stated that it was the aim of the congress (from the beginning) to crete a socialist structure of society but this is not a fact. When the Bengal leaders took a leading part in the Congress between 1905 to 1910 under the leadership of Shri Aurobindo, the aim of the Congress was to create a non--secular State and to produce spiritual heroes in India like Vyas and Valmiki and Vasishtha. Since then the population has increased and economic regeneration has assumed undue importance. Nationalisation without sufficient moral back--ground will not succeed anywhere. We have nationalised the Railways and the result is a growing number of ticket-less travellers. Then we require supervisers over supervisers and erratum to the Errata. Nationalisation has succeeded in Russia at the cost of being a secular State.

Indian culture must decrease the number of independent elements, Therefore,the ruled must obey the rulers, children must obey their parents, students must obey their teachers and wife her husband. But he present secular State makes this impossible. It creates many independent elements. This will not ead to ultimate One independent element viz. Divinity. The idea behind the ancient Indian culture was that a less cultured man must obey a highly cultured man in order to get the benefit of higher culture from the latter. The direction of service was higher. At present the cultured man has to serve the uncultured in supplying the latter's economic needs. When all are given equal rights, there will be many independent elements, and there will be no cultural progress. When the majority of the uncultured class gets a right to remove cultural ministers, no cultural progress is possible. Therefore, we require a good master and not merely good servants. At present, the teachers are afraid of students and husbands are afraid of wives and land owners are afraid of farmers. In such circumstances we cannot obtain a good race of men. All men are not born equal and all have not equal capacity. All do not die together. The attempt of socialism to create heaven on earth has resulted in making a hell on earth. The fear of unemployment has become greater than the fear of hell. About 13000 men are daily increasing in the Indian population and it is not possible for the Indian State to give employment to all who want it. It is said that the national income has increased by 3% in the last 10 years but the populations has increased by 14% during the same period. Our State Ministers believe that increased productivity is the only reasonable hope of humanising labour and of shortening labour-day but without control of population and control of consumption, they will not be able to provide the necessary facilities. A socialist structure of Society will increase the force of Maya and will create more number of independent elements. It will not lead to Divinity.

We want a cultural pattern of life and this can be created if the State becomes non-secular. We must produce better teachers and better books. They should care for the souls of their pupils. To progress is to move towards a spiritual end. A secular State cannot show the means to this end. It is necessary for future progress for all groups and strata to subordinate their values and standards to a set of universal values and of concordant norms of conduct. The essence of such values and norms has been sublimely formulated in all world religions, and all real ethical systems. These can be adopted if the States becomes non-secular and if they surrender their power to the wise sages of the world. Then people will regain integrity and peace of mind. There has scarcely been any great culture without a great religion as its foundation. A truly religious person does not want self-assertion but feels the presence of God and walks humbly and reverently on this earth. The first steps for union with God are purgation and privations of the soul, of all its sensual desires with respect to all outward things of the world. The whole sensual part of the soul must die in order that the divine part may live. Cleanliness, contentment, austerity, satvic food, sexual chastity etc. are the main conditions of a spiritual life. Those who do not want to control their desires should be placed in the uncultured class. If the soul is prior to the body, then, things dependent on the soul are also prior to the body and the Lords spiritual must be given higher status than Lords temporal. A secular State considers that the eyes, ears and hands of its subjects should see, hear and act as if they belonged not the individuals but to the State. Friends should share whatever they possess. This is socialism but birth and death cannot be shared. The duty of an air pilot cannot be shared by the air passengers.

Rational breeding is not possible without a pattern, and without a definite aim in life, an ideal which a man may try to approach. The new idols of the Secular States are nationalism, partyism, leader worship, idiology–worship but these will devour their worshippers, A collective egoism is much inferior to individual egoism. The individual has something like a soul, but a secular State has less checks internal and external. It crushes the freedom, initiative and growth of its subjects by increasing the number of laws and taxes. When the secular State controls education, it turns out into a routine, a mechanical system, in which individual initiative, individual growth and true development become impossible. We are passing through a period in which the ideal of individual liberty is destined to an entire eclipse under the shadow of a secular State idea. The present humanity lives in groups and not with nature. Its virtue is not guided by the knowledge in the light of the whole. In the present system of culture, one part of the ego makes a decision and the other part has to carry it out. It is a tragedy of the human being that any small I (or ego) has the right to sign cheques and promissory notes and the whole man has to meet them.

Evil does not exist. What exists are only different conceptions of what is good. A man must be ready to obey the will of a spiritual master so long as his own will is not fully developed. He will awake when he tries to observe himself more and more. At present, he tries to observe others more than himself. He should not listen to politicians who create divisions but to men of wisdom who will teach him how to remove all divisions. Happiness does not lie in the multiplication of wants. The more numerous the wants, the lesser the happiness and the greator the suffering and sorrow. The creative act of freedom is possible for those who are able to reduce their wants.

Collective egoism has the same inertia in the waking state as it has in the dream State. When a man gains the consciousness of unity, the consciousness of time and space as limitations will disappear. A spiritualised man is a new genus of man exhibiting a new quality of life. His self becomes as wide as the world. In that condition, there is an end to all discords.

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CHAPTER 3.

New History and New Geography.

A secular State creates objective history and objective geography. Therefore, the students know only objective time and objective space. In a non-secular State, subjective history is taught by means of symbols without dates and subjective geography is taught by means of symbols without showing exact places. The students in a non-secular State are able to know subjective time and subjective space.

Besides, a Secular State deals with objective organisations like social meetings whereas a non-secular State deals with subjective organisations and explains life as it should be before birth and after death. It involves a dynamics of continuities, not of discontinuities. The dynamic continuity of the universe is a curvative one, as the time and space are subjective. In the objective time-space taught in present histories and geographies, people move only in one direction without showing any end of national or individual progress.

As the field of outer observation can be widened by movements or travels, so the field of inner observation can be widened by developing spiritual powers in this direction. The pure subject, veiling unobjectified and therefore unconscious aspects of subjective life may, therefore, in one man have a much larger existence than in another and therefore all cannot be given equal treatment. The ability to turn the power of being aware (which belongs to consciousness) from the outer object inwards in the direction of the subject depends upon the development of the various higher forms of psychic activity (memory, imagination, thought), by which consciousness can withdraw into itself and escape from the dominance of the outer sense-object. Where this subjective psychic life is undeveloped, or unable to assert itself, consciousness remains at the mercy of sense-objects and we begin to see increase of cinemas, newspapers and base novels and a majority of votes.

In the inward geography, the distance between the subject and object becomes too slight to be apprehended and the sphere of sense fades away. Then there is a new history and the subject feels eternity of life. In the objective life, most interests are satisfied without a training of the inner observation. As the primitive western man was a victim of the illusion of animism, the modern secular States are victims of providing sensual pleasures and of making them as the criterion of progress. Their parliaments are unable to do justice to the inner experience. Their observations are limited to what the society likes or dislikes, they do not develop any higher discriminative power. Their synthetic principle in the outer work is the nation idea. In the inner geography, the synthetic principle is the soul. In a secular State, the self fills only the present moment which is a projected part of the whole-self, the part by which the time-transcending self descends into the stream

-like succession of individual experiences. In the present national geographies, it is only the object focussed which occupies the dominant place in the light of consciousness. In a non-secular State, the active awareness of the inner soul is so developed that the outer objective illusions are overcome. By the active aspect of consciousness is meant its ability to rise above the object, liberate itself from it, adjust itself to it, judge about it and even use it as a material for higher ends. This process is called intuition which is developed by integral education. The detachment of sensual pleasures is connected with a synthetic process as the positive principle in the formation of concepts. The self as will is hiding itself and its nature by the very act in which it reveals the object of consciousness. As in dream, so in the waking condition. This is the condition of average man in secular States. The higher ideals demand a purification aad metamorphosis of the lower impulses leading to a sort of spiritual resurrecfion of the man of the flesh.

The distances observed by measurement between two points in space and two moments in time are not invariable, but dependent on the stand-point of of the observer and his state of motion. Therefore, our State education should be such as to free the students from national histories and geographies. For this purpose, we require one world-State. The students should not be forced to accept only one unit of time i. e. a day of 24 hours. He creates a new time in dream and imagination and can get absolute salvation from time.

It is important to note that in interpreting the sensual world around us, we are disposed to abstract from time and to favour space or the three lower dimensions. In studying the "thing" we took upon it as a stationary whole consisting of spatial parts, the interpretation of which we try to understand. Its duration in time or its movement with the earth and the solar system in the universe we do not take into consideration. A child lives in the present revealing itself in sensual space. It is intererted in the things, not in the time-relations between them. But the consciousness of time is thrust upon it when it is obliged to wait for a desirted object. Then duration or time is perceived.

We are always tempted thus to waive time in the interest of presentative clearness. When life becomes mechanical and a secular State comes in existence time is a prisoner of space. Time has no ruling power. The psychic world beyond the 24 hours-a-day limit is not conceived in a secular State.

We can have no consciousness of space if we are incapable of self-movment in it. Similarly, we will be uncoscious of time, if we are incapable of a similar self-movement in it by virtue of associative memory. A stone exists in space,but has no consciousness of it because it cannot move but only be moved. The animal exists in time but has no consciousness of it because it has not developed memory as a free, spontaneous self-movement in time.

There is a certain antagonism in the relation between organic life, and consciousness, the latter being realised at the cost of organic life, while organic life is developed at the cost of consciousness. The turning points in the growth of the human body (the changing of teeth and sensual maturing), by which organic unfoldment in some special cases (of highly developed man) is completed in early life gives rise to a richer psychic unfoldment. Where sexual instincts are ruling the life, there is no possibility of higher consciousness (as in the case of animals). Conscious psychic growth can be secured by a limiting and finishing of organic growth.

Where there is a society of saints and sages, an uncultured class which cannot advance spiritually is considered as untouchable. Where all are treated as equal, the social life is organised to meet only physical and vital needs and then no consciousness of a higher kind will develop.

The transition from organic to the psychic sphere is a transition from one periodicity to another. Therefore, spiritully developed persons move in new history and have a new kind of space and geography. The swift production of new and dissolution of old connections going on in the psychic life is some thing altogether different from the fixed way in which the co-operation of material organs goes on, Therefore, a celibate life is absolutely necessary for spritual development. The conscious perfection of motion would itself be impossible if the perceiving subject were unable to produce an ideal rest in relation to which the motion is perceived. The transcendent and negative relation of conscious psychic life in the sphere of notion comes to light in various ways e. g. in the fact that the moving about in the outer world is in greater or less degree made superfluous by the perfection of conscious psychic life. In sensation, our experiece is limited to our immediate surroundings. Space as a condition of motion is not to be found in the psychic sphere. There, presentations have no mass, no measurable height or depth, and there are no measurable distances between them traversable by movement. The changes they undergo are changes In time showing themselves in variations of their contents and their relation to the subject. No distance can be said to separate the presentations from the subject who is aware of them. It is not a geography in the proper sense of the term. It is only when mass is added to the sense-qualities that the changes of psychic sphere can be replaced by motion in space, The means by which consciousness is able to command space and time is pre-eminently generalisation, which is inextricably connected in a greater or less degree with indefiniteness as to sensual contents. By means of "formal eternity" the subject is made independent of real space and time.

Objectivation means rationalisation by which the event is given a definite interval valid for a system of reference. The subjective forms of possibility have no existence outside the psychic subjective sphere, but nevertheless are universally valid for the community of subjects. Objective continuities are broken up and made discontinuous by subjectivation, preparing the way for formal objectivation different in kind and belonging to different levels of abstraction. But the subject itself is never exhausted in such rationalisations. The deeper strata of the subject contain something which evades rational objectivation. Therefore the political leaders find themselves unable to show any definite course of progress in the higher sphere.

The abiding self, to which the succession in time is related must be understood as an object of intuition, not of passive, sensual awareness. We may call the self of sense perspective. It is the self as it shows itself here in space and now in time, whom our political leaders of secular States want to educate. But the self of intuition is transcendent in the sense that it unites all the heres and nows traversed in experience in the wholeness of the personality and its biography. By the self of the intuition, the perpective limitations of the self of sense are overcome in more or less degree. The self of intuition is useful for correcting the mistakes of the self of sense-awaress. When sensation begins to increase, no real cognition of the intuitive self is possible. In sense-perception, all the higher aspects and dimensions of reality are, as it were, unconsciously extinguished and this is the reason for its perspective limitations. Within these limits it is true. It shows us reality by the extinction of deeper and wider connections. Thus the task of active spiritual awareness will be to trancend the limits of sense by supplementing and correcting the sense-perceptions with those aspects of reality which are excluded by the very conditions of sense-awareness. What is shown to us in sense from the outside we grasp by intuition more or less from the inside. The conditions of cognition do not permit a simultaneous awareness of reality in all its aspects and inner coherence. While the passive sensual awarenes is something naturally given, active awareness is more or less dependent on the efforts of the subject.

In a subject which is limited to the national space created by secular State, no consciousness of a world space or psychic space or spiritual space can arise. This consciousness is only possible when the subject is able to transcend the sphere of motion and sense altogether by means of self-movement in the psychic sphere. In ordinary education, the dividing line of subject and object is not transcended. Students in secular States are not able to objectify their own body, to raise themselves above it by means of higher thinking and therefore remain as animals which are not able to transcend the body-idea. In non-secular States, the students know themselves as unspatial subjects, or rather as subjects able to produce space by imagination and therefore also able to dissolve the continuity of the objective world-(geography) into the discontinuity of images and ideas ruled only by the continuity of time. In the case of sensual space, the tendency is to fill it with concrete sensual experience, in the case of spiritual experience the tendency will be to empty it of all qualitative and quantitative contents.

Space of geometry or geography, which we learn to know by sensual experience must precede the existence of the Individual, because the formation of the body pre-supposes the existence of the space in which it is formed. But a-priori space is a constructive product of the subject which therefore as the producer must precede the product and cannot itself be spatial in the sense in which the body is so. The spiritual self is able to produce the whole space. He gets a remarkable power of ideal or formal omnipresence by transcending sensual space. It is no longer limited to the objective perspective space of the body and its surroundings, but it floats as it were over the space of the sensual world as a whole or penetrates it through with the consciousness of geometric necessity which is co-extensive with space. For him the space-intuition become like a mirror, which to reflect the various forms and colours, itself must be formless and colourless.

In the sensual time-view of the secular States, the essential feature of the sensual time is the content of sensual experience and therefore from the stand-point of the present content, the relation between past present and future cannot be looked upon as indifferent. This supplies an objective history which is now taught in all the schools and colleges. But when the objectivity and perspectivity of the present is neutralised by abstraction, the attention is attracted by the fact that the past has been present and thus the future will become so. All kinds of memory remains in the present knowledge from this point of view; then, it is indifferent to the moment as such as or as a part of time whether it is future, present or past and the stream of time is looked upon as uniform. Subjective time is a form of possibilitiy. Subjective time and space have only the character of pictures with which consciousness can operate. They are devoid of causality in the real world, as the picture in a mirror may be regarded as incausal in relation to the mirror and the rays reflecting themselves in it.

Reality means definition in space and time which implies a limitation of freedom contained in the pure from of possibility. The system of numbers is also necessary for secular States. The relation of numbers to other numbers holds good between a whole and its parts. But the Supreme spirit being timeless and spaceless cannot be divided and cannot be parted. Therefore, the parts of the whole in the waking state are similar to the parts in the dream state.

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CHAPTER 4.

Should the State be secular ?

Seculiarism is defined by several persons as follows:–

1. A State which gives equal treatment to all religions.
2. A State which gives worldly knowledge or objective knowledge or it is a state for developing utiliterian Social ethics, which seeks human welfare without reference to religion.
3. It is a State to attain peace, prosperity and progress of the people by means of human reason alone with the help of science or social organisation.

Mahatma Gandhi said that all religions are imperfect but all are good because God can be reached by various paths. But as human life is very short, the State must endevour to find the best religion and place it before the people. For this purpose the Indian princes used to invite leaders of important religions tb their Courts and held philosophical discussions with a view to ascertain which religion was able to solve maximum number of life's problems with the minimum number of independent elements, or sometimes to show special spiritual powers. Whoever was able to do this was given the title of Acharya and that religion became the State approved religion. In such cases, the people not only respected a particular religion but the ruler was considered to have a divine nature. This process facilitated the functioning of the Government, of education and of society. Religion fosters a magical unity among the people otherwise divided by numerous barriers.

Recently, Pandit Nehtu gave a certificate of merit to a farmer of East Punjab who produced the greatest yield of wheat per acre. This is a quantity method. A similar procedure is necessary to find the quality of a religion by asking the heads of important religions to produce a method by which maximum number of life's problems can be solved by a minimum number of independent elements.

At present the education is controlled by the State, by which the people are taught that they belong first to their nation and then to their religion. Supposing there is a war between India and Pakistan, the Indian Muslims will have to fight against the Muslims of Pakistan and if there is a war between Pakistan and Afganistain, a similar situation will arise. Men are now held together by a common nation and not by a common religion, because the education is controlled by the State. Formerly religion had played a dominant part in the integration of social life. By incalculating the principle of love, charity and forgiveness, religion tones down the wild impulses of the beast that lie in man. If religion is properly taught it opens a new vista of spiritual values and a man is raised above individual egoism and pettiness of outlock. It turns his attention to culture and civilisation. A people without a religion will be ungovernable people. About 150 years back in Saurashtra (in India) there were gangs of decoits and the British Political Agent found it difficult to control them. But Swami Narayan, a great saint came there, preached the doctrine of love and converted these people to a better life.

Where there is no religion, if a man commits 100 murders, he knows that he will be hanged only once. If religion exists in his province, he will know that he will be hanged 100 times for these sins in future lives after the death of one life. Therefore a religion gives a greater punishment than a State.

But the present-day thinkers are protesting against the domination of religion on politics. They think that religion will become tyrannical after acquiring political power. Even in Europe some four hundred years back, some thinkers considered that the State sould be based on the natural and rational law in man. They loosened the grip of religion on politics. The divine origin of the State was replaced by the Socialist party. Humanism took the place of Divinism. This resulted in despritualising man. The gradual triumph of reason over faith promoted a seculiar outlook. The power of the ruler was derived from the people and not from the Pope. The new generation believed that God had no business to interfere in their affairs. They believed that secularism humanises the mind, while religion disturbs it. Even at the Indian Philosophical Congress at Nagpur (in 1955) out of 14 speakers, 9 gave the opinion that a State should be secular. Most of the professors are educated after the European methods which give a strong impetus to the secular attitude. The Secular attitute turns the attention of the people from God, freedom and immortality to National liberty, equal distribution of wealth and human fraternity. The modern State is characterised as a sovereín body entirely independent of the Church and endowed with a personality of its own. American philosophers also consider that in matters of religion all men should be free to profess their opinion without effecting their civil status thereby.

My opinion is that if all religions are given equal status, students, will have no faith in any religion. As the human life is short, we should be able to find the best religion by a certain sure method and then people shall be able to follow it. The best religion will be able to solve the largest number of life's problems with the minimum number of independent elements so that ultimately we may reach God who is the only independent substance in the Universe. If the States become independent, there will be many independent elements and there will be chaos in life.

Soviet Russia banished religion from public life. They have attempted to found the State upon Science and industry. The modern States with their machinery, armament and regimentation are frankly materialistic in their aim and persuit. But during the second world war, when Hitler attacked Russia, the Russian people were so much afraid that they prayed to God and the Russian churches, which were closed by the state, were opened for prayers.

The new morality of a secular state is based on the principle of "Live and let live" and not upon the prospects of heaven, redemption or salvation. It denies all force higher than man. There is the growing challenge of an atheistic creed to take the place of the church in fulfilling man's needs. It worships purely earthly values. Its characteristics are pragmatism, humanism and existenalism. It gives no synthetic principle in life They believe that it is necessary to replace religion by technology.

The one saving factor is that the physical science which once challenged religion now supports a metaphysical rather than a materialistic explanation of the Universe and Man. This is evident in the theory of Relativity in which nothing is taken as existing unless the condition of the observer is considered. It is quite possible that this will eventually result in religiousness, neo-orthodoxy, or a universal church.

At present, the priests are fighting a losing battle. Religion has lost much of its force. Science and Industry have knit the status so close that no State can afford to have a separate existence. The quantity symbols are increasing and population is increasing by 80,000 per day in the world. An upheaval in one part affects other parts and although the states consider themselves to be independent, they are not independent. The fates of different nations are bound together, as has been proved in the two world wars.

If by religion we understand the different creeds with their conflicting degmas, it will be best for a state to maintain a neutral or keep an impartial attitude towards every from of "ism." But it will be necessary, for the benefit of humanity to evolve a world religion which will be able to solve the maximum number of life's problems by minimum number of independent elements. This can be done by a combination of the results of the theory of relativity with the Vedantic philosophy of India.

The present secular states want to secure immanental values rather than transcendental values. Although no correct definition of secularism is available, they emphasise on the practical and immediately verifiable values in life. They do not admit a divine sanction behind their acts and treat all religions impartially. They are concerned with this world rather than the other. The church remains subordinate to the state because if the state would be subordinate to the Church, it does not know which Church should be selected. As the State does not derive its authority from God or a religion, it belives that it is not its business to profess or perpetuate any one religion or to worship any particular God. Therefore it does not spend any money from the public funds on religious matters. It is disinterested in the religious convictions of its citizens. Religion, thus, does not form the basis of its citizenship.

When king Dasharath wanted to give his kingdom to Ram, he consulted his people. People preferred Ram and Dashrath asked the people why they perfecred Ram. People said that Ram was able to drive all evil-doors or Rakshas away from his kingdom and to give divine happiness to the people. This means that a political Head must be able to give divine guidance to the people. The legal system in the ancient days consisted of the laws originating from religious sources. Whenever there was any confliet between the religions injunctions and the State laws the former used to prevail over the latter in Rama's Kingdom but in Ravan's kingdom it was the reverse.

During the reign of King Ashoka, the State become actively missionary as Buddhism was adopted as a State religion. For the propagation of that religion, vast resources of the state were pressed into its service. Inspite of the priviledged status of Buddisum, other religions bodies like the Brahmans, Ajumkas, Goshals were fully honoured and use of harsh language against these bodies was fobidden.

In Britain, the soveign is the Head both of the State and Church.

It is true that in a theocracy, there is some sort of religious discrimination. The temporal power of the state has to be subordinated to the power of the elected Church. In Pakistan, several leaders are doubting whether the State should be governed accordingly to the laws laid down in the Koran or according to the man-made laws of the state. As the education is controlled by the state, I think the state will be governed by man-made laws and not by the laws of Kuran, The Capital punishment of Muslims is contry to the sacred, law of Koran and capital punishment of Brahmins is contrary to the sacred laws of the Vedas, Yet Muslims and Brahmins are executed in the modern secular states.

The idea behind the preservation of the Brahmin class was that those who are able to give the ultimate truths of life must be preserved. Only religious men can give a clear vision of the ultimate good and provide sufficient incentive to strive towards it. It is religion that helps to stabilise the minds of men and leads them to real satisfaction and a happy life. I think, therefore, that modern Brahmins should not seek government service but should form a religion class to give to the people religious education which is now neglected by the secular states. Religion is a source of success in this world and also of good condition in the next life. There is few races of men on the surface of the earth that are without some kind of religion.

At present, state laws regulate human behaviour. The common man is incapable of knowing his own interest. Therefore, the state has to regulate public relations in a manner that would promote the general welfare without any prejudice to the freedom or to the rights of other individuals. A state is necessary to maintain order, security and justice among citizens of ordinary levels who only understand the language of authority but thinkers of high quality should not be treated by the same laws by the state. The state must encourage those who produce and place higher values before the people. The secular states fail to give integral education which includes spiritual education, therefore, there is not full development of man.

Besides, those who are in power are likely to enforce their ideas of religion on those who are not in power, and this danger exists when the government is by majority. This was seen when many refugees came to India from Pakistan.

The Muslim religion is not at fault but its present practice is at fault. Selfish people use religion for their own selfish interests.

Sir Radhakrishnan says that the concept of a state as a secular one "does not mean that it only aims at secular ends of life, material comforts or success. It only means that the state will not take sides; it will not be identified with any one religion". But this is a negative attitude. Nothing positive is done by the present Indian Government to develop higher values in the state and students are left without any religious support. They think that social good is the only good and the individual should be subordinate to the society which contain many independent elements. By this process, no one will realise the one independent element in the universe viz. God.

Religion is an essential requirement of man and the State must provide some means by which this requirement is made available. The religious decline has been the cause of the political decline in the West. The disappearance of religion has led to the replacement by the doctrine of self-expression or self-fulfilment which in practice means individual or collective egoism. This is the main cause of the European catastrophe. Such egoism also prevents the spiritual advance of the East. The weakening of religious belief is weakening a restraint upon political criminality. This has resulted in the two world wars. A considerable proportion of men need an object of belief, devotion or love, conceived as standing on a level higher than human. Their fear of God is a necessary condition of the preservation of moral standards and therefore of social existence. If the fear of God is removed, there will be disintegration in morality.

It is true that in the new condition of society, the traditional type of religious beliefs cannot be revived. The true concern of the religion is the inner life of the individual.

The modern individual seems to have discovered a truth and law which is not of his own individual at all but of the collectivity, of the pack, the hive, the mass. This means a new order of society by a rigid economic or governmental socialism in which the whole life of the individual is determined by the mechanism of the State. Formerly, marriage, generation and education of the child was fixed by the Shastra, now by the secular state. Therefore, there is no liberty at present for the individual, there is only liberty for the nation or race.

We must remember that the knowledge of the physical world or political world is not the whole of knowledge. There is a close relation between the physical and mental and between mind and soul of men. Therefore, we shall have to think on deeper problems for the correct law of life. Man will have to become self-concious and to create a subjective age of society. Man is inwardly a soul and a conscious power of the Divine.

The propaganda for individual or collective betterment of the living conditions that leaves out the Divine element in our living leads to different kind of self-consciousness which generates selfishness and excites strife, competition, jeolousy and fanatic quarrels. The divine feeling teaches self-effacement and surrendering of the self in the interest and service of all in whom we begin to feel the one and the omnipresent.

Our Congress Government want to improve the village life but in almost every village there are a few people who are venomous and whose only business in life is to spoil the good work and spread rumours. To tackle these people properly, mere fact is not always enough. These dangerous characters understand but one language, the language of authority. Therefore, teachers must have some kind of authority higher than the police officer. Many of our public activities suffer because of the lack of proper supervision. Basic education must provide for better supervision.

A group soul is much more complex because it consists of a great number of partly self-conscious mental individuals. It is more crude, primitive and artificial in the forms it takes, for, it has a more difficult task before it. It needs a longer time to find itself, it is more fluid and finds difficulty in being organic. Its first definite self-consciousness is objective. It centers around its geographical and material aspects, the passion for the land, the province of our forefathers, the land of our birth, country, Janmabhumi. It is limited in the extent of its borders, its political and ecconomic states, its laws and institutions. For modern political leaders, objective necessities are the only determining forces. Their history is a mass of biographies and their decorations are the statues of their objective leaders. They concern themselves with details, and unessentials. This was evident at the time of the separarion of linguistic provinces. But the soul of the man is greater than such objective social structures and cannot be shut up in a physical, vital or mental formula. The collective human animal does not know itself and if not properly educated can only stifle the growth of the inner reality and will end in decay.

The new linguistic egoes created in India should not surpass each other in objective persuits. If this is the only life known to them, they will repeat the old errors in new terms. The true individual is not the ego but the divine individuality. The Society has no right to crush the individual who may help in its growth.

When one ruler is ruling a nation, we find the force of one ego. When a group is ruling a nation there is a force of many egos.

The elimanation of egoism would not be brought about as it is now proposed to bring it about, by persuading or forcing the individual to immolate his personal will and aspirations and its precious and hard-won individuality to the collective will, aims and egoisms of the society, driving like a victim of ancient sacrifice to slay his soul on the alter of that huge and shapeless social idol. What the spiritual man seeks to find by the loss of the ego, the self which is one in all and perfect and complete in each and by living in that to grow into the image of perfection.

Spiritual freedom is not the egoistic assertion of separate mind and life but the obedience to the divine Truth, both in ourself and our members and in all around us.

In the present democracy, there is a tyranny of the majority over the minority. By means of integral education, it is possible to remove this tyranny and to bring God on our earth. Without proper education it is possible for a secular state to be intolarent and with integral education, it is possible for a non-secular state to be tolerent. It is possible to find a religion which is good for all. It is possible to create religious books for students which will be acceptable to all like the book "Essential unity of all religions" by Babu Bhagwandas. A good religion which removes differences should be supported by the State. The framers of Indian constitution have shown timidity in writing para 28, in which they have said that religious educafion will not be given to any school conducated wholly from the state-funds. If the state is concerned with the whole life of man religion must have a place in school education. It is the duty of the State and the Church to give a plan for the whole life of man.

It is possible for a secular State to be barbarous without integral education. If integral education is given, the practices of one religion will not disturb the practices of other religions.

Human life should not be made multiple and difficult. Modern secular state leads us away from ourselves. Modern men have no inner lives. They live in a void which they seek to fill with endless distractions. The external study will lead to the abolition of the soul and mind. It gives promimence to categorisation and counting. The tyranny of the number makes philosophy captive. Man cannot know himself from the outside. He must dicover his own truth by studying his own existence. In a secular State, a man is made an object by other men. It is the existence of a dirty beast. Each man has to bear the stare of other persons and has to stare at them in return and so each is in danger of being enslaed by another and of being turned into an object. Therefore, increase of population must be controlled by moral means. He who has an outward look and is moved by desire and aversion will not realise the self, which is the supreme reality. The true self is not a mere subject set over against an object. It is the ground of both subject and object. It is the same self that appears as the individual and the world.

The mortal illness which afflicts the modern man in the modern secular States is excessive outwardness. He makes both himself and other miserable. He has ceased to be his own friend and has turned out to be his own enemy. The industrial things that he has made has made a bond slave of him. The weapons that he has forged for his safety and security now threaten to destroy him. If man has to be saved, the states will have to give encouragement to those priests who can save him. True happiness can be attained only by him who is not misled by the outer look of things but succeeds in getting at his soul and rediscovers his true self.

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CHAPTER 5.

Reconciliation of Four Great Religions.

By four great religions, I mean Hinduism, Buddhism, Mahomedanism and Christianity. The last two religions are more emotional than the first two. am first pointing out the defects of these four religions and then I will show how they can be reconciled.

In modern times, religious problems have been very crucial and if somebody points out the defects respectfully, we must consider them with tolerance and reverance. Therefore, with great apology and respect for all religions, I am putting up the following points for consideration:

Defects

Christians and Muslims believe in one God, also that man can be saved only by God's grace and therefore the individuals should submit their will and actions to His power. Bible and Kuran represent the final word of God. We should pray to God, and help the poor. Then we shall get the Divine light and we shall be saved. Now, in order to get light, we must unite the positive and negative poles. That is the law of electricity. God is almighty and therefore positive. Man has less power and therefore is negative, Therefore, man must have a negative attitude towards God. This is a reasonable attitude and has been accepted also by many devotional Vaishnav sects of the Hindus. The main defect here is that instead of surrendering to God, men are surrendering themselves to the objects of senses. The objects o senses are negative and men should remain positive towards them in order to get the divine light but men are becoming negative towards the objects of senses and towards secular States by following man-made laws which are negative and which have to be changed from time to time according to the majority of votes. Besides, many persons want to assert their individuality. Therefore, they remain positive towards God, and negative towards the objects of the senses with the result that they do not get lightinside or outside. In order to get light, they must be negative towards God (who is positive) and they must be positive towards objects of senses (which are negative). With this attitude only they can get light inside and outside. We will be profited greatly by surrendering to God but not by surrendering to the sensual pleasures.

Mahatma Gandhi was also devotional and emotional. For intellectual guidance, he had to take help from his intelligent Brahmin friends, of whom Mahadev Desai was his constant companion. Mahatma Gandhi wanted to reach God, by serving the poor and by opposing the so-called satanic Government of the British who were supposed to have created poverty in India. His main attack was towards improving the economic condition of India and towards removing some social defects like the untouchability of the Harijans. Although he prayed to God and asked for God's assistance in his trials, most of his time was spent in solving political and economic problems. He had to become a dictator and assert his personality so much so that people took him to be a second God or Mahatma. Therefore for about 35 years in India, we had two Gods. One the supreme Almighty and another Mahatma Gandhi. This created a wrong position in the Indian culture and people began to worship Gandhiji more than God-Almighty. Gandhiji himself prayed to the Supreme God but he give a small time to his prayers. A large part of his time was devoted to the service of the poor and he considered this as the service God. So he became more negative towards the poor or in other words towards objects. Therefore, sometimes he saw darkness where he should have seen light. This darkness increased when he saw riots between the Hindus and the Muslims, and then he did not like to live longer. One great phrenologist had exmined the nerves of his brain at Sabarmati and gave the opinion that he had too much egoism. He wanted to remove his egoism by serving the poor but in doing so, he became a second God. He should have given more time to the Supreme God and less time to economic and political problems. But he did the reverse and placed India in great confusion with the result that his followers now find it difficult to create a non-secular State in India. His followers are giving even less time to prayer and more time to economic problems. They remain positive towards God and negative towards material necessities. Therefore, they do not get any light inside or outside. They are in the same position as the modern Christian and Muslim nations who are giving more time for economic problems than to spiritual or religious problems.

Shri Aurobindo tried to correct the above defects by giving more time to meditation on the Supreme Spirit and less time to economic and political problems. He wanted to bring the Supreme God down on our earth by self-surrender and sincerity. He wanted to create a new spiritual atmosphere over the whole world by his yogic powers. His aim was good and he gave more time to spirit than to worldly objects. Therefore, he got some good light inside but being originally a politician, he began to use that light for changing the course of events in the second world war by helping the Allies and by defeating Hitler by his yogic powers. This is stated in his biography and in a message which he gave personally to one of his elected disciples. If this is correct, he became positive towards the Supreme spirit and negative towards solving political problems of the world with the result that the light that he had obtained could not help him further and he left his body, perhaps believing that the present generation is not able to digest his message.

My point is that for emotional persons in order to get the benefit of the Grace of God, the surrender must be pure and complete and should not be tainted with any political, social or economic ambitions. Mahatma Gandhi believed and said his satyagrah was similar to the Satyagrah of Prahlad against Hiranykushipu, but this is hot correct. Prahlad had a pure surrender to God and had cherished no political, social or economic aims. Mahatma Gandhi did keep other aims. The present political and socials workers also have other aims side by side with prayer to God. Therefore, pure light does not descend. We cannot be positive towards God and negative towards the objects of the sense. That is not be true way of a higher and cultured life. Worship of the poor is not equal to worship of pure divinity, although it leads to purification. Besides, the economic problems are going beyond the control of political and social workers as there is an increase of about 80,000 persons per day in the population of the world. Russia is already giving less attention to religious problems and China is following that method,

Swami Shivanandji of Rishikesh believes that India should bc proud to be a Hindu nation with Vedant as its official religion. It is true that Vedant brings us to one independent element by a very reasonable and intuitive subjective method. But there are so many other religions in India that it may not be possible for the Rulers to accept Vedant as the official religion. Our present necessity is to create a special class of religious teachers to be selected from all communities who will have good control over their senses and who will be able to reduce the number of independent elements. Several world-wide organisations have recently come in existence in many countries. Their aim is to secure universal brotherhood. But they have no power to control undivine elements like the cinemas, radios, newspapers and base novels etc. Therefore, the Church and the State both will have to work together and somehow control the population. This can be done if there is one world government and if we can give a cultural plan of life for the whole life to the individuals. Mahomed Pegumber, the first muslim religious leader, when he returned from the battle told his followers "you have come back from the lesser to the greater struggle." They asked "what is the greater struggle"? He replied "the struggle within." This reply is more true to-day than it was in his times.

But who will show how to meet the difficulties in the inner struggle. Only those who have conquered those difficulties. Such persons will have to be selected as teachers by the State Ministers.

In all religions, there is some emotional element as well as intellectual element. The emotional element is satisfied with devotion. It likes something and it dislikes something. The intellectual element wants more philosophy. It wants eternal things and therefore makes a discrimination between temporary values and eternal values. The Christian and the Muslim religions have more emotional element and therefore have less philosophy than what is contained in the Buddha and Hindu religion. This situation must be recognised as we have now to live together. National divisions are necessary for emotional persons. They like men of their own nations and men of their own community. In order to make men happy, they do not consider that there is any sin in killing animals or in killing frogs &c for learning the medical profession. Their feelings are partial and limited. It is, therefore, said in the beginning of the Bhagwat philosophy, that devotion (भक्ति) remains in sorrow because her two aged sons, spiritual knowledge (ज्ञान) and renunciation (वैराग्य) have become very old.

Hinduism has got an emotional element as well as good philosophy to satisfy the intellect, Therefore, they love not only human beings but also animals. Buddha's religion also contains good philosophy and therefore his followers love animals also. Our present problem (especially in India) is that men of all religions have to live together. In aeroplanes and steamers and trains men of all religions are travelling together. Indian students are going to Europe and America to learn how to develop industries. They bring to India the thoughts of Christian religions and sometimes they marry European and American girls. Then they neglect to study the valuable sections of the Hindu religion.

The main defect of the western religions and the new dispensation started by Mahatma Gandhi and Shri Aurobindo lies in the fact that they believe in a historical progress, to which there is no end, whereas the early Aryan culture gives us an end in the beginning. The great sentence तत्त्वमसि "thou art that" is a solid proof that the ancient philosophy of the Hindus knew how to conquer time.

In the western countries, the discovery of the theory of relativity will break the heads of historically minded person's in the West, the Vedant philosophy will break the heads of historically minded political leaders but there does not seem to be any hope for the cure of historical minds of the middle-east muslim countries. Prof. Northrop, the modern philosopher of America believes* that the eastern philosophical wisdom combined with the western theory of relativity will give us an ideal religion and philosophy for the whole world. These two will enable us to conquer the ravages of time and will bring God here and at present. But this requires a very hard work for the philosophers to produce a unitary plan of life. This work cannot be done by politicians who believe in the historical progress of humanity. We shall have conquer time in one life by right thinking.

A true religion takes a man from the effect to the cause and finds the cause of causes and reduces the number of independent elements. The method, at present adopted by the secular States takes a man from the cause to the effect and increases the number of independent elements. Peaceful co-existence is not possible when the number of independent elements begin to increase. In a Hermit's Ashram, lion and a lamb will live peacefully because, there, the only independent element is the spirit of the Hermit. But suppose, in one room there is a wealthy man with sufficient gold in the room and there is a thief in the next room, the thief will not allow the man to live peacefully. Even under the non-violent Congress Government rich persons do not live peacefully. They live under fear that their extra wealth will be taken away by the Indian Government at any time by making new laws. The native princes have given up their kingdoms because they thought they will not be able to live peacefully because their subjects require more rights. Similarly the land owners are losing their peace of mind, because, the farmers are becoming independent. When the number of indepehdent elements increase, there cannot be peaceful co-existence. Our Government do not want that the labourers should live in economic bondage. So far so good. But a new element of disturbing the peace of India is being born and that is the problem of unemployment. The number of unemployed persons is increasing, owing to rapid increase of population and they will not live peacefully with those who are employed.

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*Meeting of East and West.

India will not be able to make progress only by economic regeneration inside with a passive negative foreign policy. Pakistan and other nations are forming groups and India's passive or active resistence will not be able to resist the aggressors. What is wanted is a bold policy of forming one-world Government and control of population by creating a cultural plan for the whole life and a religious revival. This requires a special kind of non-secular spirit in the Government. Mere passage of time will not eliminate the ambitions of evil forces in our neighbourhood. It is not a wise policy to encourage possible aggressors to become bolder and bolder. In the fast changing modern conditions of life, it is not possible to maintain a status quo.

When quantity increases beyond manageable limits it leads to immorality. The symbols of number and quantity are appropriate to the enumeration, analysis standaradisation and accumulation of magnitude but they neglect order, spiritual development and quality. They encourage a man to go ahead without considering the methods by which the quantities are obtained. Thought and society disintegrate under the influence of quantity. In social application the quantity concept sets no limit to the pursuit of wealth or physical enjoyments and this leads to immorality in many spheres of life. The spinning wheel and the statistical way of thinking have intensified dualism which takes a man away from the subjective idealism. All the aspects of industrialisation and of labour improvements are direct expressions of the quantitative method. They count how many labourers are supplied with food and clothing, houses, and medical aid. Under this scheme there is a lust to multiply and expand whether in power, wealth, territory or family. Errors gain great vitality when there is no outside corrective. The assumed truths of finance and taxes are operating without consideration of the main purpose of human life. Therefore, laws and taxes are increasing.

The synthetic method of the early Aryan civilisation found a unitary process of quality and form. It gave proper timings not only for all the parts of individual life but also for the form of the whole social system. The present socialist structure of the Congress is more quantitative. It gives more importance to material necessity than to conscious spiritual purpose. Under the economic value of life, a man is an objective element, he is a machine which requires to be fed with fuel. But the subject without religious education, is losing conviction of the independence of his own mind.

In the present quantitative method, the objects are dominating the subject. The individual loses himself in collective economic forces. By making physical work as the standard of life, the builders are feeding the fire. We require good thinkers more than good workers. The thinkers will supply a good pattern of life.

Every nation's enemies are more internal than external. Pakistan has not been able to maintain the same unity as it had in the beginning although it has only one religion. It has moved from quality to quantity. We say we have conquered space and time but in reality they have conquered us. The faster we go, the nearer we approach the point of annihilation. The number of Government servants are not able to complete their work in time owing to the increase of work due to increase in population, so much so that only those who give bribes or who are near relations can get their work done in time. The present human society is moving from simple to more complex forms in behaviour, thought and social organisation. Average man has become unsure about himself and he does not know what his life stands for. In earlier times, the communities were small and the education was controlled by the priests. One ruler was able to look after political affairs and people knew the proper line of development. The East is following the west in quantity symbols. The people have no secure plan of life. The successes of unplanned life are lost as easily as they are won.

Rational living is not possible without a proper philosophy of life. Very few persons can formulate their own philosophy. To the majority, their plan of life has to be supplied from outside. A ready made system guides them. The present Congress philosophy is designed to meet certain social needs. It does not cover the whole of life. Our collective solutions are on the lower level. The new religion worships the state and society, not the whole life or God. We require a true process of right thinking and right observation.

Human truth and human laws only require consistency and consistency does not necessarily involve reality. As in dream so in the waking condition. Reasoning can be true and yet may have no connection with reality. Its truth is self-contained. Therefore, the difficulty arises for the reconciliation of different religions. It is possible to have a complex of relationships based on unreal imaginary conceptions which may or may not be descriptive of reality. Its validity

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depends on the rigidify of conditions imposed. Although consistency does not mean reality, the mind is always in search of stability in the man-made consistency.

A gramaphone record, has existence all at the same time but sound has existence only as process in time. It substitutes a spatial for a temporal relationship. All we have is the measure of things or events, their dimensions, or the intervals between them. We require new teachers to show that space and time are imaginary ideals. There can be no national space without national egos or without gravitation potentials (in scientific language). Time being a measure of change would also appear to have no meaning except in the presence of at least a measure of position. A man's position, however, undergoes a great change in his dream and in sound sleep.

After waking, the human mind wants consistency and continuity. That is similar to the consistency and continuity in animal life. The human mind has also likes and dislikes. But a spiritual consistency and continuity is of a different kind. It cosists in the power of discrimation between eternal values and temporary values.

In the Bhagwat Puran, Uddava asks Shri Krishna why so many religions have come in existence in this world? (11–14–1) Shri Krishna says:– "In the beginning of the world, I gave true religion to Brahma. This religion meant that all men should renounce pleasures of the senses and be devoted exclusively to God. That was the true religion. Brahma gave this religion to his son Manu, and the latter gave it to seven Rishis. Then the next population began to be of the nature of three gunas of Maya, and then followed several religions which were antagonistic to the original doctrine given above. That stage which is reached only by Karmas or some kind of labour will always be of a temporary nature. The happiness which is derived from pure love of God cannot be obtained by those who are addicted to sensual pleasures 11-14-12".

This means that the various Governments should give more attention to spiritual culture than to manual labour. If they cannot, they should transfer the education portfolio to recognised religious priests of the Church. The indian State is expecting that the progressive expansion of public co-operation may develop into the creation of a national labour force which will harness idle man-power in the service of the nation. It sees tremendous potentialities in public co-operative programmes. This may increase the wealth of the nation. But a nation's graetness cannot be measured by its material wealth. That way a nation does not become happy. America is wealthy but if we look into its social matters, it is not happy. They are tired of their technology and industralism.

The following are the three main difficuties in a labour or capitalistic culture viz :-

(1) A man has no clear ideas about the aims of life and what should be the chief aim;

(2) A man does not know who is the doer of works.

(3) Men of higher cultnre has to mix with men of lower culture, and therefore the former are not able to keep self-control.

Regarding the first difficulty, the Hindu religion has made it clear that there are four aims of life, viz:-

(1) Economic happiness.
(2) Social Happiness.
(3) Moral happiness.
(4) Spiritual happiness.

The first three are temporary and the fourth gives permanent happiness.

Regarding the doer of works, the spiritual self or atma is not the doer but the self attached to the body and the sense (प्रमाता) is the doer but it disappears in dream and sound sleep. Therefore, a knowledge of the experiences of the three stafes is essential for spiritual progress and if we get such teachers, it will become easy to reconcile all the religions.

A good teacher was once giving a tuition to a son of a wealthy man. He asked the son to give up the habit of smoking. But the father of the son was smoking, therefore, the son refused to give up his habit and the teacher refused to give him tuition. Then the mother of the boy told her husband about that difficult problem and the father had to give up his habit of smoking. Such teachers should be selected for high schools and Colleges by the Public Service Commission.

Under the scheme of basic education, the cost of the salaries of the teachers is to be met from the sale of the articles prepared by the students, therefore, the students have to give very great attention to labour. In former times, the Brahmins were the teachers and they were allowed to beg for their food and other necessities which the public supplied them willingly. In this way, the public obtained good education with minimum of cost, and the students had not to be made labourers.

Works of public charity, of social and national service bear fruits which last for a limited period. As is said in the Gita क्षीणे पुण्ये मर्त्यलोकं विशन्ति. When the force of charity or पुण्य is exhausted, the man reverts to his original ignorance and no cultural advance is visible. In the first world-war, several young persons gave their lives in order that the future generation may be happy. But the benefits of the victory of the first world-war were soon exhausted and a second world-war commenced. For the Indian Swaraj, several Indians had given their lives but the subsequent generation is laden with more taxes and more laws and the total culture has received a set-back. Therefore, charities and public services have temporary values. A man gets a true and lasting value only when he gets a spiritual advance.

Charities and social service are good. They purify the mind but they do not enable us to conquer time. If time is to be conquered, we must have right thinking and right observation. This requires deep spiritual study and renunciation of all sensual pleasures. This means a total change in our present culture. This cannot be done without the help of the Church, and new kinds of teachers. Ramayan and Mahabharat are the histories of India which contain the four aims of life (including salvation or मोक्ष). Our present histories only indicate economic and social happiness. They do not show any means for self-knowledge and for salvation.

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CHAPTER 6.

RATIONALE OF SATYAGRAHA.

When a Satyagraha is started for economic or social or political grievances, it takes the form of a labour strike which sometimes succeeds and sometimes does not. When Satyagraha is started only for truth, it does succeed as in the case of Prahlad against his father Hiranykashipu. Prahlad resisted the false education then given by the secular State of Hiranyakashipu. He did not want the Royal throne of his father.

The Satyagraha started by Mahatma Gandhi was mainly against economic, political and social evils and partly to increase morality amongst the people. Therefore, it had taken the form of labour strike. A labour strike succeeds sometimes as when the Bhangis refuse to clean latrines and fails when the masters are able to control the situation by other means. I had good experence of labour strikes when I was president of the Central Railway staff Union for 6 years from 1920 to 1926.

Those who believe that India has got Swaraj only by non-violent Satyagraha are not correct. The advent of Swaraj was also due to the existence (then) of a Labour Government in England who sympathised with the Indian Satyagrahis who were then in the position of labourers fighting non-violently against their capatalist masters.

The non-violent Satyagraha had failed in Noakhali because it was difficult to convert the Muslims who did not believe in non–violence. We should not forget that the food ot the Muslims and the Christians is prepared daily by violence on the animals. It is not possible to expect a non-violent attitude from these two communities. Mahatma Gandhi failed to convert J. Jinnah who said that he did not want Brahman-Bania civilisation. This resulted in the division of India and creation of Pakistan The Native Indian Princes were converted because the Indian Military Force came in the hands of the Congress and the Indian People sympathised and sometimes actually helped the subjects of the Native States. Goa Satyagraha will not succeed unless there is active help from the Indian people. In the case of the beginning of the Kashmir struggle, India had made use of the army, Junagadh was not captured by non-violent means and so was the case with Hyderabad.

Non–violence and truth is a force which can only be used successfully by men of the fourth order i. e. Sanyasis or men of similar nature. It cannot be used successfully by those who have to maintain their families. Therefore, help of the army is required in all countries for remedying social and political evils.

But there is one remedy which I think may be tried to remove the economic and political difficulties of all nations and this consists in forming one–world Government. I have shown how this can be done in my book on "One–World–Government." In short, we should remove from the map of the World, the names of Asia, Europe, Africa, America and Australian &c. and redistribute them into region No. 1, 2. 3, 4, 5, 6, 7, 8, 9, 10. Then we should start with a not-secular education and a new calendar from 1-1-1 and destroy all the existing political and economic historical and geographical books. Then we can have one army.

The present Prime Ministers and Presidents of all Nations should be regional Governors, who can be transferred from one region to another. Regional army commanders should also be transferred from time to time. As we have redistributed the Indian States and the Indian Railways and as we have redistributed the provinces on linguistic basis, similarly, it is possible to redistribute all the nations of the World. We must have one common English Language and provincial languages for the provinces of the regions.

The governing body will chiefly consist of high class selected saints of the World, to whom the work of peoples, education should be given. They will give such education as will make all the peoples of all regions as citizens of the World, instead of citizens of a nation. In this way, we shall be able to solve all the difficult political problems like those of Kashmir, Goa, Middle East, Nato, Siato and the tension between America and Russia.

At the same time, the Church education should prepare a plan of life for the whole period of life for individuals in which the married period will be limited with a view to control population. Then there will be two classes. Those who accept the plan and those who do not. Special privileges may be given to those who accept the plan of higher culture and gradual self-control.

Then, humanity will be guided by the United Church instead of by the divided secular States. The Church education will reduce the number of independent elements. The present education given by the secular States are increasing the number of independent elements. With the power of the Church, the present materialistic trend of the society can be controlled, a new moral culture can be introduced with the result that a new golden age will begin. This is a condition, which all nations will desire to have.

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CHAPTER 7.

National Space and Spiritual Space.

The aim of human life is to conquer birth and death. This is not possible unless a man gets detachment or renunciation like Nachiketa. Secular states cannot show a correct method in the modern conditions of life. National space must be considered as a dynamic definition by which a selection of possibilities contained in spiritual space are realised. Where magnitude, form and distances and time are defined, a multitude of other spatial and temporal possibilities are excluded. Thereforə, the ancient saints and sages of India like Vyas, Valmiki and Vasishta have given no dates in Ramayana, Mahabharta and the Puranic stories. Their geographies are also very strange. Sita is born by cultivating the land and Pandvas are born by Kunta's relation with the Sun-God. It is not possible for a human being to judge very long and very short distances and very long and very short durations. The secular states are satisfied by giving to the society their material needs. A non-secular state will help the subjects in the higher sphere. It is necessary to put questions to sensual experience and ascertain how far reality corresponds to these necessities and which of the various geometrical possibilities are realised in it. Pure space intuition is something very different from space as it is experienced by the senses. Pure space intuition implies the ability by ideal means to realise possibilities independently of sensual actualities. Spiritual space is not a vague mixture or fusion of different sense qualities but rather as a synthetic scheme by which the contradictions between the different sensual phenomena are overcome. In optic space, all straight lines when sufficiently prolonged revert to themselves (e. g. the line of horizon). It is a curved space or spheric space. Owing to this a-dynamic character of formal space, it can be realised consciously by free insight. In this space all dynamic activity is on the side of the subject. In the present national geographies, real space can only be real by virtue of a dynamic specification. Spiritual space or formal space cannot, therefore, be realised in the physical world believed to be true by the secular states; we never pass outside the causative, dynamic domain. They require activity and motion and labour and this represents an element of irrationality. According to the modern science, angles are not formed before observation and there are no linear measures external to the system. Every man lives in his subjective time and subjective space but the secular education brings him into the error of common space and common time. In secular education, men are applying to the universe as a totality a point of view which only holds good by the comparison of parts within the universe. The physical universe can have no outer but only an inner limit by which it is related not to an empty space outside it but to life and consciousness. The infinity of the universe belongs to the spiritual, not to the physical part of it and the infinity of empty space is only an empty shadow of the infinity of possibilities belonging to spiritual existence. There is, therefore, no need to go to the end of the universe to find its boundaries. They are four-dimensionally to be found everywhere within the physical universe. Consciousness ideally is present in every point of geometrical constructions. This happens in dreams and imaginations, memory and thought. By means of sensations, we live in space or in our nation. But by virtue of our conscious inner activity space or nation is in us. By sensation, we learn to know the things space, by conscious inner activity, we know the space in the things, gaining a power of omnipresence in space. It represents a continuity working within and by means of the discontinuity of the body and the senses.

As there is new subjective geography, so there is new subjective history. Time is implied in all conscious realisation of space and perception of spatial change. In ordinary history, not only the perception of time but the time-order itself, is perspectised and limited to a certain area of the universe. No objective simultaneity can be made to include events belongiug to two different cosmic orders of motion. The determining factor in this time order will be the time which we need to be concious of a sensual impression. If this subjective time measure is either shortenened or lengthened, the apearance of the objective world in which we live will be fundamentally changed. Grass, flowers and trees would have the appearnce of unchangeable things. The time orders in physical nature are definite. A definite time order is necessary to light a match. If we move the match too slowly, no fire will be produced. The same is the case with the time-order of human experience. In the case of integral education (to be given in non-secular states) a man will experience a simultaneous presence in space, and then he has no need for motion as a means to realise the presence in its different parts. It is only when a simultaneous presence is unrealisable, that there is a place for motion as an instrument to be present in different parts of space at different times.

The velocities of motion which can be perceived sensually are limited. If the motion is too slow, it is mistaken for rest, and if it is too fast, an appearance of rest may also occur e. g. when a circle of fire is produced by swinging a piece of glowing coal.

Past and future enter the sphere of motion wh the same motions are repeated from time to time with regular intervals. This creates history and gives us a unit of time but this unit is dissolved in dreams and imaginations and in spiritual experiences. Therefore, our national histories are misleading the students. Simultaneous is that which is seen simultaneously. But as that which is seen simultaneously by one observer may be seen at different moments by another, simultanetiy is relative to every subject and even to every succeeding "now" in subjective experience.

Spiritual life has a different kind of history.

Spiriritual space is nothing but an intuitive psychic realisation of simultaneity. The reason why spiritual space cannot be said to be moving is the ideal perfectness of its simultaneity. It must be cosidered as present beforehand in all points in it. Consequently it cannot move.

But the mechanical sys.ems created by industrial progress have no rest, they are moving and they have captured the secular states. They do not fulfil the conditions for perfect unification and rationlisation. Rationlisation by means of the idea of simultaneity cannot be applied to moving bodies without translating their motion into rest. The motional isolation of mechanical systems represents an irrational principle of discontinuity in opposition to the rational principle of spiritual continuity. The continuous space and time are, as it were, broken up into separate spaces and times by secular states.

Theory of relativity ordinarily applies to the physical space. The constant velocity of light is a weak point in Einstein's theory. In spiritual space no velocity can be the highest, because spiritual space is only a possibility, which can be expanded at liberty or infinity, so that a certain velocity, which within a limited space would practically mean simultaneous presence, in a vastly more expanded space would be very slow. Spiritual space involves infinite possibilities of velocity as well as slowness. This gives rise to many religions in our World. National space, in relation to spiritual space, must, as we have seen, be dynamically defined; which means the exclusion of the infinity of possibilities and a definite limit to motional velocity. This has given rise to national histories and national geopraphies and created secular states. So long as we have to do with motion, with industries, labour and national interests, we work upon space from outside, as it were, and from a point of view by which the continuity of different places, bodies, elements etc. is falsely emphasised. But when we are considering the highest velocity of motion and try to surpass it, we come to the conception of a simultaneous presence (Viz. God), by which every motion is made superfluous and by which space is looked upon from the inside or from the stand-point of eternity. Therefore, secular states will never be able to give a correct lead for the moral and spiritual progress of humanity.

If the question of the highest velocity in the universe is considered from the spiritual point of view, the possible consequences to which a velocity higher than that of light would lead according to the theory of relativity become intelligible. These consequences only confront us with the fact that in real space (physical), the highest velocity must be a turning-point, in which an inversion takes place from discontiuity to continuity, from outside to the inside, from extension to intension of spatial existance, from a positive to negative dynamics of space. This will require the States to give more attention to control of population and control of consumption and then reduce the means of production and distribution. This will leave more time to the people for spiritual development. This requires a plan of life for the whole period of life for which the States will have to take the help of the Church. This kind of inversion is a transtion from an affirmation to a negation of mass or matter, from the material (national) to the immaterial side of spatial existence because the highest velocity implies the reduction of mass or matter to zero.

Take for example, the question of the Muslim-league-muslims who separated from India and created Pakistan. They wanted to create a non-secular state. But actually the education of Pakistan is controlled by the State whose main concern is the economic regeneration of the country. Besides, in the Muslim religion a man is allowed to marry four wives. Therefore, their population will increase so much that the whole time of the State will be spent for economic regeneration. Their colleges will not be able to admit more students and unemployment will increase with the result that there will be no time left for true religious culture.

Universal space obtained by religions has no special aim outside itself and therefore, needs no differentiation or materialisation to realise such aims. Real original space of religion must be considered not as the rest of death from which no motion could arise but as the rest of life, within which special motions are produced by a slowing down, not by further intensification or activation. The original time-space of the universe should, therefore, in relation to the separate world systems rather be called abiding uniform duration. It should be the aim of non-secular states to reach this condition. This necessitates a certain degree of renunciation.

There is a certain antagonism between time and velocity. The increase of velocity reduces the time needed to the traversing of a certain distance while the decrease of velocity implies an increase of time (or succession). If a motion is considered as a maximum of velocity, it must at the same time imply a maximum of spatial extension, while the time needed for the realisation of it will be a minimum. Therefore, one day of Brahma (who moves with the speed of mental light) is equal to one thousand Chaturyagas of human history. A maximum velocity means the nearest approach to a simultaneocs presence, thus the more velocity can do, the less is left to be done by time which in the case of maximum velocity will be reduced to zero. The motion is in this case equal by itself to space without multiplication by time. It is 'simultaneus extension, in which time as successive extension is swallowed up by or rather raised to simultaneity. This maximum of velocity means that spatial or extensive differentiation is absorbed into a timeless but enduring unity (viz. GOD).

Undifferentiated space means unsuccessive time, changeless duration. Individuals are born by a slowing down of the original velocity and a suspension of the coincidence between extension and simultaneity. When secular States begin to arise, the original velocity of the spirit is slowed down, with the result that there will be increase of population and increase of production and distribution. These are the results of slow velocity which gives us material lives. The consequence is that only the analytical and not the synthetic side of reality is perceived and understood. The secular States have no idea as to how true synthesis can be obtained. This one-sidedness can only be overcome by an understanding of the pure negativity and unreality of rational forms, a view which is perfectly consistent with their absoluteness in normative aspect. The difference of the norm from the cause is just that the norm is a-dynamic and indifferent to real dynamic existence while the cause is dynamic.

If this is kept in mind, it will be understood that a perfect rationalisation of dynamic existence by means of rational forms such as space is not to be expected. Therefore, a national idea is antagonistic to a spiritual idea. Spiritual space is the very antithesis of motion in so far as it is perfectly stationary. In spiritual space, no motion is possible. Therefore, sages like Shri Raman Maharshi do not like to move about and contrary, the members of our parliament run after majority of votes. Even in Pakistan which was supposed to be a non-secular State, the members of their parliament are running after votes. It will be difficult for them to remain at rest and united with the Almighty God. In a secular State, we have to do with vast variety of velocities which relatively and mutually cannot wholly be reduced one to the other.

The aim of a true and good philosophy is to reduce the number of independent elements. The boundaries of history and geography must be broken by a transition from physical to psychical reality, which is the real direction of transcendence and infinity. The cosmos is one organic whole, not mechanical and has the predilection of organic life for curves, areas, circles and periodicity.

In the dynamic reality of the universal world space, spatial presence and abiding duration are not separated but inextricably connected. There is no spatial universality and unformity without the immutability of abiding duration. But they are separated by human cognition. The spatial presence is, as it were projected outwards in the direction of the outer sense as the unchangeable background of spatial phenomena or motions, while abiding duration is projected inwards as the enduring self or the unchangable background of conscious experience. Thus the apprehension of the world space on the one hand and the apprehension of the Self (or the inner continuity in time) on the other are intimately connected and dependent on each other. The limitations of our cognition of the outer world will go hand in hand with the limitations in the apprehension of our inner nature and its place in universal reality.

Within the ocean of universal time–space, the waves of rhythm and periodicity arise by retardation as the basis of spatial limitation and specialised successions. This is increased when labour–culture comes to the front. As rhythms arise within rhythms and motions within motions, the retricted horiasons of individual bodies and beings are created, dependent upon the duration of the specialised masses and forms. It is forgotten in the labour culture that these spatial extensions are connected with an abiding duration. Every specialisation or limitation of space involves a specialisation of time because it is made by means of periodic and rhythmical successions–retarded in relation to the highest velocity in the Universe. This gives rise to secular States, in which the discreteness of matter is unduly emphasised at the cost of its cohesive qualities and continuity of space. The quantitative variations are due to original qualitative causes Creation increases when there is a quantification of qualities. Attraction is the real living activity. Attraction, by subordinating and binding replusion in life, manifests itself in space to a degree which can be formulated quantitatively. Though attraction implies a negation of space as the universal expansive power, it can only manifest this negative power within space by affirming the limited and defined spaces of the single masses between which attraction works by clothing itself with certain quantities of suspended and transformed repulsion.

To reach the real source of continuity, we shall have to pass not only beyond positive discrete materiality but also beyond space in its purely neutral form-the point of equilibrium to a-dynamic reality. For this purpose, we must organise replusion (of sensual pleasures). Mere motion of discrete particles would only be chaos. It is made a basis of substantical identity by rhythmic periodicity. This gives rise to the idea of time, But there cannot be a meaningless time-progress. There is in the time-process essentification and nihilification. The former gives us experience of spirit and the latter experience of matter. If a better culture is to be developed, we must attend more to spirit than to matter. This requires new kinds of teachers. For this purpose, a special class of teachers will have to be created.

These will be the Brahmins of the future generation. They will be the future world teachers. There is more scope yet in India to create a class of cultured teachers than in other countries. Our present ministers instead of creating such a class, are mostly following the labour methods of Russia. If India is to advance in culture, we must create a new kind of teachers and new books of culture which will have to be so written that they may be acceptable to all classes and all religions. This is our present necessity.

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CHAPTER 8.

Light and darkness is education.

The Republic Government of India has commenced its work by throwing darkness regarding religious education in the schools and Colleges of India vide para, 28 of the Indian Constitution in which it is stated that no religious education will be given in any school wholly conducted from State funds. This was the position of the Indian State in 1947. However in December 1949, a University education Commission was appointed by the Government of India to suggest improvements and extensions that may be desirable to suit present and future educational requirements of India, Dr. S. Radhakrishnan was appointed the Chairman of that Commission. The members of that Commission considered the question of religious education and have submitted their sugggestions which are given in Chapter VIII of that Commission's report. The following is a brief purport of that report :—

1. In the Hindu and the Muslim periods, the teaching of religion was an essential part of education.

2. The school education must provide the student, for the regulation of his personal and social life, a code of behaviour based on fundamental principles of ethics and religion. Where conscious purpose is lacking, personal integrity and consistent behaviour are not possible. There should be the development of the whole man.

3. After the Muslim rule, the British administrators, solemnly pledged a strict neutrality. This was the beginning of darkness. That Government thought that religious education was the duty of the home and the community to which the pupil belongs. The above commission, however, noted that if a child is deprived of its full development and if it receives no guidance in early years towards a recognition of the religious aspects of life, it will not be fully developed. If this guidance is left to homes and communities, the chances are that communal bigotry, intolerence and selfishness may increase.

4. What is responsible for the communal excesses is not religion as such but the ignorance, bigotry and and selfishness with which religion gets mixed up, what is needed is not formal religious education but spiritual training so that good character may be formed.

5. There must be amongst students a power of reflection (मनन) a questioning (परिप्रश्न), inquiry (जिज्ञासा) for the meaning of this mysterious universe. The students must be able to have some sense of the whole.

6. Education from its own nature must be ultimately concerned with values which are independent of time or particular environment.

7, The individual is a soul and the purpose of education is to awaken the pupil to this fact, to enable him to find the spirit within and mould his life and action in the light and power of the spirit. The best method is by personal example.

8. Great literature sets fire to the highest emotions and prompts the highest ideals and aspirations.

9. In Akbar's courts, there used to be friendly discussions among the followers of the different religions.

10. We must do for our generation what the great thinkers of the past did for theirs. We must reckon with the intellectual doubts to which the modern world is prone and formulate views regarding the meaning and nature of the Universe.

The University Education Commission has made the following recommendations :-

(1) That all educational institutions start work with a few minutes for silent meditation

(2) That in the first year of the Degree Course, lives of the great religious leaders like Gautam the Buddha, Confucius, Zeroster, Socrates, Jesus, Shankara, Ramanuja, Madhva, Mohammed, Kabir, Nanak, Gandhiji be taught.

(3) That in the second year, some selections of a Universalist character from the scriptures of the world be studied.

(4) That in the third year, the central problems of the philosophy of religion be considered.

The above suggestions are not yet carried out by the Government of India, although seven years have since passed, probably because suitable kind of teachers are not available. The first necessity is, therefore, how to find suitable teachers.

Macaulay who was a member of the Viceroy's Cabinet had written in 1836 that "no Hindu who has received an English education ever remains sincerely attached to his religion." The influence of the English education is still being felt in some teachers of to-day. In modern times, good school is the one that fits its pupils for the good jobs. A secular education is content to think itself in terms of mental and physical welfare alone. When non-secular education begins, the pupils will have to unlearn many things and will have to surrender their egos to the Divine spirit by faith. The purpose of life should be to realise the true soul and this must be brought home to the children from the start. It means that the teacher must not only have the courage of his convictions but that he must have religious convictions. If the central purpose of life is not made clear, education will lapse in mere secular humanism.

Religious education calls for disciplined living and adoption of strict standdrds of conduct. Sacrifice is a fundamental law of spiritual progress. Before we can gain all, we must be able to lose all. True inner peace cannot come before thought is controlled and until the mind is capable of stillness. There is a spiritual substance which practically withdraws gravity from any object which it covers.

Life is too short and we must be able to place first things first We should be able to stop the present growing secularism in our educational methods. It is difficult to square the claims of religion with man-made requirements of education but this difficulty can be lessened if we can obtain right kinds of teachers, who can take their students from effect to cause. Personal factor is a great necessity. Pupils are more likely to be influenced by what a teacher is than by what he says. Therefore, in some colleges, fathers are appointed as teachers. Then religion takes precedence over everything else. The quality of the human relationship between teacher and taught counts for everything in any religious education worth the name.

Our present teaching is inadequate and creates more darkness. Many teachers are not able to create insight or intuition or conscious purpose or to show the main aim of human life. They are not able to convey something more than the standard school carriculum. They are the prisoners of their own ideas. Pupils' quality of reception also shows signs of failing because the parents at home have not sufficient time to attend to the cultural needs of their children. The seeds sown through marriage are also not of a high class order. Therefore, darkness increases. The only alternative has been found in social studies but in that direction a man remains only on the human level. He does not get any ejad of a super-human life. Science and humanities jostle for places in an over-crowded school time-tables. The present secular education which sets out to exolt man ends up in making a cypher of him. He becomes pitifully incompetent in his conjectures about the world of the spirit, Eternity seems to be to him no better than a waiting room in which there is nothing to do for ever and ever. The first causes are outside his scope.

I asked a teacher who had just passed his B. T. examination as to how they are trained to train students. He replied that we have to teach the aim of human life and that is to become a good citizen of the State. I said that according to the ancient Hindu Culture, and according to common sense the aim of life is to obtain happiness and the duty of the teacher is show how many kinds of happiness there are in human life and what are their means. The above teacher asked me to explain this. I said that there are four kinds of happiness as under:—

1. Physical happiness.
2. Vital happiness.
3. Moral happiness.
4. Spiritual happiness.

The first three are temporary and the fourth is permanent happiness. If these are explained, some students will like to follow the methods of permanent spiritual happiness and he will advance more than average students, just as Mahatma Gandhi became more than the average pleader. If all are trained to become good citizens, no body will get a better quality of happiness.

Modern student does not know the why of things. His life becomes a fractional life. The Universe is a closed circuit for him. He remains unaware that the selflesseness of which he makes so much is a form of selfishness.

Modern youth wants clear cut results and a quick return. These he can get in increasing sensual pleasures but they lead him into greater darkness. He is dazzled by the promises of the modern science. He thinks that more production will give more happiness. This is a situation of considerable danger .It severes his relations with God. He does not know where he will go after death. No aeroplane will help him there.

The ancient system of education in India gave some useful information about the life after death. In the modern system, he becomes a salve to his passion. This is a new kind of slavery created by a wrong method of education. He often refers himself to his position as a member of society. He does not consider himself as belonging to another order of being i. e. as a spiritual being. He becomes a labourer and a producer.

A secular thought believes that the pursuit of wordly knowledge is an end in itself, it does not lead to a higher emotion. It is more concerned with the affairs of mind. Ethical standards are substituted for religious standards. When God is ruled out, there is nothing for the student to exmine God's attributes. He acquires a state of mind which assumes that the forces of ennobling his life are to be completely found in humanism and not in Divinity.

The defect of secular education can be seen clearly in the following two cases:–

1. Western men who are considered to be highly educated have created two world wars and have shown that they have not progressed higher than animals.

2. In India, owing to erroneous culture, 5 crores of Muslims have preferred to create a new state of Pakistan owing to the fear of majority and 5 crores have preferred to remain in India, with the result that there is considerable military expenditure both in India and Pakistan. So the gain of Pakistan has been lost in its military expenditure. If the two countries can be united again, there will be considerable saving in military expense to both the countries. Religious liberty will exist for Pakistan Muslims as it exists for the Muslims now remaining in India. The saving in military expenditure can be used for better purpose and Kashmir will become a joint property. This requires a very broad-mind. The God of muslims is not different from the God of the Hindus. Only the methods of religious approach are different and these can be reconciled or tolerated.

Non-secular education is for the whole life and for the life after death. A secular education gives temporary benefits and everything in it is so shifting that it is difficult to make the required adjustment ;in society. It fails to keep up with events and it may create more disturbance in the new linguistic states. They will require material advantages but that is not education. Not only has there been a progressive break down in moral disciplines as a result of removal of religious authority but rationalism has taken a misdirected course of dehumanism. The omission of God in education has made a nonsense of things and of all social and national activities. Learning to die is as necessary as learning to live.

There is a difference between knowing and knowing with all one's soul. The first increases the ego, the second removes it. Many forms of heroism and social immolation are subject to ego and falsehood.

Real goodness is not opposed to evil (in order to oppose something directly, it is necessary to be on the same level). Real goodness transcends evil and effaces. it. What evil violates is not goodness which is absolute truth but a relative - or degraded truth. Social collective soul springs from a desire to appear and to dominate. Present social idolatry tends to stifle and to replace the true mystic tradition. It offers man a substitute for religion (which allows him to transcend his individuality) and so at small cost to dispense with God. The present social sciences intend to establish themselves as practical sciences on the pattern of engineering and the medical. They consider that philosophy and ethics are merely speculative. One professor of a techmical College said that the philosophers only talk and sleep. To discard value judgements from scientific methodology on the ground that quantitative technique is an essential procedure is open to criticism. Psycho-analysis cannot dispense with value judgements and therefore any and every social science must be able to make the aims of life clear and must give a plan for the whole life. The end should not be limited only to what is objectively desirable good. The correct procedure is to discard the idea of a physical quantity altogether and to grant meaning to the process and result of measurement in each case.

Sex and hunger are the two disturbing factors in human life. Hunger should be satisfied with simple things and sex should be controlled by a progressive check. If life becomes complex and sex not controlled, all social services will leave no time for God.

It is not possible to control a sex feeling without some kind of religious education. When the Indian Republic Constitution was being prepared, the following two difficulties were noticed:-

1. It was noticed that if the State permitted any particular religious instruction in a school established by a District or Local Board on the ground that the majority of the students being Hindus, Hindu religion should be taught, the Muslims community may object

on the ground that they are also contributing to the District Local Board funds.

2. Each religion may claim that its truth is the only truth. This may disturb the peaceful atmosphere of the institution.

3. Mahatma Gandhi said that religions as they are taught and practiced may lead to conflict rather than Unity, but the truths that are common to all religions can and should be taught to all children.

Inspite of the above difficulties, religious instruion is now being given to the students in the Gujarat Vidyapith founded by Mahatma Gandhi. Hindu religion is taught there by a Hindu teacher and Muslim religion is taught by a Muslim teacher. If the teachers take care not to attack other religions, there is no further obstruction for religious training to be given to the students in all schools.

The main idea should be directed towards the realisation of the oneness of the spirit and control of sensual pleasures. If special care is taken in selecting teachers, it is possible to make the State educatcation non-secular and then as the first fruits we may be able to see more morality, more self-control, less egoism, true social service, less bribery and corruption and a unitary knowledge, so much so that students from foreign countries will like to come to India for spiritual study. A small attempt in this direction is also made at the International University recently started at Sri Aurobindo's Asram at Pondicherry and at Tagore's Shanti-niketan.

I also suggest that some of the fund of the Kasturba Trust should be used for giving religious education to the females and a special degree course may be included in their cariculum as follows:-

(1) First year, a portion of Ramayan and full course of Gita may be taught and a degree of धर्म-रत्न Dharma Ratna may be conferred on the female students who pass the test.

(2) In the second year, a portion of Vedant and eleventh Canto of Bhagwat may be taught and a degree of संस्कार-रत्न (Cultured Jewel) may be conferred on the female students who pass the test.

If such degrees are given, they may prevent the growing co-education in colleges between young girls and young boys which is harmful to both. There is sufficient work for the females in the house and it will be a waste of life for them to compete with the males in college education. What is required both for the males and females is the power of right observation and right thinking. For this purpose, many things have to be learnt and unlearnt.

There are further difficulties, as under, in imparting religious education:-

1. A teacher has to come down to the level of the students and then the truth becomes distorted. He has to use a lower kind of language and a lower tone which contain endless divisions.

2. The Government of India is giving encouragement to those writers who satisfy the base intellect of the masses and therefore we find the birth of a mass of ordinary literature.

3. The Government considers that men become more intelligent by more activity but this is a mistake. Nothing more is learnt by more activity because the human unit is not changed. As in dream, so in the waking condition.

4. When a man does not cultivate the power of right thinking, he becomes a disciple of many masters and then he wants committees to find the truth.

5. Our country has become independent of foreign rule but it has not become independent of the rule of the senses.

According to the traditional ancient culture of India:–

1. The students were required to go to the house of the master and the uncultured had to do some service of the cultured classes.

2. The uncultured class was forced to learn the language of the Shastras or Scriptures.

3. For developing higher kind of memory, it was necessary to consume cow's milk and cow's Ghee.

4. It was also found necessary to produce better boys and better girls by wise marriages and by teaching the science of engenics. It is, therefore, necessary

to follow some of the ancient wisdom. If proper steps are not adopted, all the time of the teachers and the writers will be wasted in feeding the base passions of the lower classess.

The lower class has to be fed by some stories. Formerly, higher thinking was developed by giving false stories to the lower class as under;–

(1) Sita had no father and mother and yet Ramayana is full of events of Sita's life.

(2) In the Mahabharat also, several important persons like the Pandavas were not borne in the human way.

(3) In Bhagwat, the female Bhakti had two sons viz. knowledge (ज्ञान) and renunciation (वैराग्य) and these were elder than the mother.

(4) King Chitraketu had 1,00,00,000 wives.

I have explained in detail the true meaning of these symbols in my Gujerati books. These symbols are meant to create thinking power in the minds of the masses. Then they become able to grasp higher truths but if the teachers and writers use a lower language and accept the unit of the mass mind, higher culture cannot be imparted and darkness will increase. Many of the State ministers also do not find a true line of development and do not know whether we are progressing towards a new night or a new morning. A criterion of right culture should first be found and placed before the general public.

After the coming of the British in India, the Indian culture has become more or less commercial and although Mahatma Gandhi wanted a moral and spiritual culture, it has taken the form of a labour-culture. Population has increased with the rise in unemplyment and people have no time to attend to spiritual problems. Without the basis of religion and spirituality, morality may decline. There is still an imitation of western habits. Luxuries of former times have become the necessities of to-day. The only remedy is to find a plan for the whole life as was done in Ancient India and place it before the people. This is briefly explained in the first Chapter.

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CHAPTER 9.

Kali yuga and Kalki.

We are now passing through an age of degeneration. There are no clear lines of cultural advance but the following can be indicated as clear lines of degeneration:–

1. The control of education has passed from fhe hands of the Church to the hands of State Ministers.

2. The new students do not get a cultural plan for the whole life with the result that we see in them uncertainty and anxiety.

3. In para 28 of the Republican constitution of India, it has been stated that no religious education will be given in any school wholly maintained from State funds.

4 Cinemas, newspapers and base novels are takidg the people away from the centre of spirit.

5. There is a daily increase of 12000 in the population of India and 80,000 in the population of the World, which create more necessities of life and this requires endless production. Excessive fertility results in poverty and there is a vicious circle of poverty–more children–more unemployment–greater poverty–still greater unemployment and still greater poverty. It is senseless to produce more childern when the existing cannot be adequately provided for.

6. There is a tendency to bring everything down

to an exclusively quantitative point of view and this deprives the people of every qualitative distinction. This respresents the extreme opposite of principal unity.

7. As empty time does not exist, the above conditions will bring the last portion of Kali Yuga. The speed of events increases when the end of the cycle of time draws nearer.

8. A true intellectual myopia is characterstic of modren average man.

9. India and several other nations are weded to a socialist structure of society. This means that the basic criterion of determining the lines of advance is not private profit but social gain. This excludes every spiritual or super-human principle in life which givos private advantage to individuals. The individuals will thus be deprived of every qualitative determinations and all will try to think and act in the same way. The principles of the basic education will continue upto the end of human life.

10. Quantity can only separate and cannot unite. In the socialist structure of society, everyone is considered to be well-fitted for anything whatsoever. A doc.or is considered his to work as a finance minister. The socialu niformity will suppress all possiblities of rising above the common level.

11. When everything is levelled down to the lowest order to make it available to all, quality is sacrificed to quantity. It will deny all possibilities belonging to a super-human level. If the level of

higher culture is to be maintained, it cannot be available to the masses. Any concession made to the modern average man will be at the expense of the traditional religious spirit.

12. Population in the west has tripled during the last 100 years and therefore, they have found colonies in Asia and Africa. Now the colonised people want to be free. This revolt may lead to a third World War for which new bombs are being discovered.

13. The new bombs may or many not be used but their experiments may destroy human life on our earth. They are made from atomic lights and light travels at the rate 186000 miles per second, whereas the circumference of our earth is only 25000 miles. Some eminent authorities including Einstein have pointed out that there is a danger of the extinction of all life on this planet.

14. Modern men are not prepared to forego the new conveniences provided by science for new sensual pleasures. They will rather choose death. So much folly is increasing that there is no certainty of the survival of the present state. Erroneous knowledge is a power for evil.

15. The available sources of materials are being exhausted.

16. There is an increasing subordination of individuals to organisations to a far greater degree than in pre-

industrial times. The individual tries to be lord of all things through the help of groups but he does not become lord of himself.

17. Cities are full of people and there is overcrowding. Houses are full of tenants, hotels full of guests, trains full of travellers, parks full of visitors, consulting rooms of doctors are full of patients, theatres full of spectators. There are ques even for latrines and urinals. There are ques even for delivery cases in maternity hospitals. Everywhere people are overflowing and they do not find sufficient room; many are left standing outside wasting the precious time of the human life.

18. The new generation is rejecting all spiritual authority, which is necessarily derived from "superhuman" source. It wants to develop humanism, not divinity. Mere humanism leads to quantitative determinations and rejects supra-individual order. In humanism, all men end by thinking and acting in the same way. They separate themselves from every superior or spiritual principle. The worth of a man is estimated according to his wealth or according to his work for his group. These keep a man on the human level. This leads to pure quantity symbols. In mechanising the world, he mechanises himself.

19. Compulsory education will not give us a new and better quality of man unless we can develop a plan for the whole lite. Mere uniformanism will not create unity.

20. There is an endless multiplication of adminietrative interventions in all the circumstances of life and individuals are treated as mere numbered units all exactly alike. Although science has brought many countries nearer, there are endless restrictions for passing from one country to another. The total movement is going away from the spiritual contre to wards the circumference. i. e., from unity towards multiplicity.

21. Some inferior cosmic psychism has taken hold of our planet, it tries to create more disorder and dissolution. There is no sccurity of life, and it is becoming too late to repair the fissures. Six years back, in India, the University education Commission has recommended four methods for religious education to be introduced in all schools and colleges but no action has been taken by the Government thereon upto now. The main attention of the Government is directed in changing India from a country producing raw materials to a country producing all material necessities. The duality of life has been left as it is.

22. The number of laws are increasing so fast that the police offiers, pleaders and judges are not able to remember them and to execute them.

23. The burden of taxes is increasing every year, with the result that prices of commodities are increasing.

24. Cows milk and cows Ghee increases mental power and purifies it but these are not available.

25. Progress in India is based on full-time employment for all and this process must more faster than the growth of population. With this condition there will be no spare time for spiritul thinking and cultural advancement.

It will be seen from the above that the reign of Kali Yuga has already set in and Lord Kalki will have to come sooner or later to remedy the evils of the world. Shri Aurobindo also believed that it is now beyond the capacity of any human being to repair the present social and political degradation and that the descent of a supramental force is absolutely necessary. There are similar cosmic masters and Light beings in all countries who do not wish our earth to be destroyed by evil cosmic forces and they are giving repeated warnings. The remedies are control of population by means of a whole-life plan, one-world government and non-secular education but these are beyond the powers of the present political leaders, in whose hands the fate of millions is resting at present. But there are higher powers that rule the destinies of nations and they will request Lord Kalki to intervene and improve the conditions of the world and begin a new culture with a new calendar from 1-1-1.

The normal formation of a multitude implies the coincidence of desires, ideas, ways of life in the individuals who constitute it. Previously special educational or artistic work was entrusted to qualified minorities. The masses asserted right no to intervene in them; they realised that if they wished to intervene they would necessarily have to acquire these special qualities. They reconised their proper place in a healthy social system. But now the masses cherish to advance to the foreground of social, political and educational life, to occupy places which were formerly reserved to the few. Everybody should be equal. Anybody who is not like everybody runs the risk of being eliminated. The sovereignity of an unqualified individual has become a component part of society and this gives rise to many independent elements. The attributes of mastership have taken their abode in the ordinary man.

We are living in a levelling period, there is a levelling of fortunes and levelling of education also amongst the various social classes and among the two sexes. This will bring a socialistic structure in which the higher class will be levelled down to the the lower class. The present society has neglected quality and it does not know what will happen tomorrow. This is a special illusion due to many causes. There is considerable confusion in our present-day existence because the development of the higher lines of traditional culture have been forgotten and lost. One stupidity is followed by another, and only the hand of Kalki will cure them. The social world seems to have no higher possibility for the individual. The possibilities of different enjoyments have increased but the individual does not know himself. We consider ourselves superior to the past age because we have more means of sensual enjoyments, yet the major purpose of life (which ends suddenly) is not clear before the people, who are empty of ideals. The masses have revolted and have driven away the cultural minorities, from their field.

It is the mass-man who dominates, he has a programme of a collective life, and he gets a majority to support him, but he lacks purpose and he goes drifting along. It is a vertical invasion of the barbarians. Every day there is added a new luxury to his life, new roads, more electricity, more trains, more cinemas, hotels, newspapers, radios, etc., He knows that all men are equal before law and everything is permitted to him. He has more rights and he does not want to think about his obligations. The masses have become incapable of submitting to direction of any kind. The students do not respect their teachers. They do not want to listen but to judge, to pronounce, to decide. They have no standards.

There is no culture where there are no standards. Barbarism is the absence of standards to which appeal can be made. Average man in modern times wants to impose his opinions on others. In modern social relations good manners no longer hold sway and restrictions of sexual relations are reduced. Men are not interested in the principles of civilisation which will control their sensual desires. The new man wants his motor car, his cinema and enjoys them. He spends good deal of money in getting votes to become a member of the Lok Sabha. He wants his ego to be respected. But he becomes a spoiled child of the human history. He believes that a world of plenty is better than a spiritual state where no sensual pleasures are available. He thinks that he can do what he likes. Destiny of life is not discussed, either not accepted or rejected. All this is due to the secular education given by the States. The State has come to be a formidable machine which works in marvellous fashion, of wonderful efficiency by reason of the quantity of votes and precision of its means. It is a human creation invented by certain men and upheld by certain social virtues which may vanish tomorrow. Our life should be guided by Divine laws rather than by man-made laws. If we look at the Divine laws, they are few and clear. If we look at the man-made laws they are increasing beyond limits and cannot be counted and cannot be remembered.

Where there is a formula "All for the State, nothing outside the State, nothing against the State," the individual has no independence. Besides, the State rules according the public opinion and the modern public opinion has no plan for the whole life. The State tries to level down the differences, and therefore nobody can try to grow super-human faculties. The modern national and social life has become provisional because there is no cultural plan as was seen in the traditional past. The world has been left without a moral code with the result that people demand rights without a knowledge of their obligations.

The one point for consideration is, "When are the individuals born and what is the time of the origin of the Universe ?" These questions will only be solved by a study of the theory of relativity. It will help us to solve all time and space questions but it requires different kinds of teachers. Modern nation states and also the socialist structure of society will not help us to conquer time. They believe in a fundamental time and space. The theory of relativity being scientific will be acceptable to all religions. It will solve many difficult problems and we may have to change our histories and geographies but this rquires special kind of teachers. If this work is not undertaken, people will follow false histories and geographies and this study will create an atomic war and then Lord Kalki will have to come on this earth. The modern youth has lost faith in the scriptures of all religions. He has faith in modern science and, therefore his life should be improved, as stated above with the help of the science of relativity.

As the fourth dimension can be seen only from the inside, we shall have to improve the vision of the individual man. This means that a man of genius should be specially encouraged to advance further than the average man. In a socialist structure, all men will try to be equai and will remain on the human level. There will thus be no cultural advance.

Perhaps, there is a beginning of the true force of Kalki and our leaders will not be able to find the true lines of cultural advance for the people and

Satan will find various ways to destroy good schemes proposed by the various parliaments of our world. Then there will be a time for the Lord Kalki to appear. Even priests and men of religion will be misled by the Satan to attend to quantity symbols instead of quality.

We are, apparently, approaching the end of a great cycle, viz,, Kali Yuga. Therefore, mistakes and rapidity of mistakes are increasing. In these circumstances, the States will not like to be non–secular. If they become non–secular, the devil will not be able to work.

What is really necessary is to bring an end of all illusory knowledge or knowledge of duality. The majority of men are not interested in correcting their knowledge because they do not know that they have received false education. In Kali Yuga, a man proceeds from cause to effect, from quality to quantity, from less number of independent elements to more number of independent elements, from unity to division or what is called a false uniformity. In Satyuga, a man proceeds from effect to cause, from quantity to quality, from more number of independent elements to less number of independent elements, from more external life to less external life.

We are living in an age where there is a confusion of standards. Every one wants to imrove the world according to his own opinion and there is no criterion by which we may be sure that his judge-ment is faultless. Therefore, it is necessary first, to find a true standard by which we may be able to judge whether anybody's opinion is correct or not. It requires a new kind of education to find a correct standard. This is called दर्शन शास्त्र in the Indian philosophy. After studying the various systems of philosophy it is possible to know that a correct standard should be able to solve the maximum number of life's problems with minimum number of independent elements.

The ancient Indian culture helped us to conquer time whereas the modern culture tries to keep us within national limits which maintain a fundamental time and a fundamental space. Every individual should perfect his own nature but modern culture creates several barriers.

There is a difference between the cultures of the East and West but this difference will have to be reconciled. Whichever nation will be able to reduce the number of independent elements will be the new leader of the future. For this we require not a socialist structure but cultural structure. We must progress not towards quantity but towards quality. If we do not know the means, Kalki will come, and will teach the States how to be non-secular.

Wrong judgements will lead to wrong policies. Formerly, the kings recognised their religious duties but now the responsibility is so diffused that it often evaporates. The Hindu mythology believes that events move in a circle of YUGAS. The western method of progress is a one-way progress. Poverty is an evil and all nations are trying to remove it but if populations increase beyond certain limits, this evil cannot be removed. There is also a wide laxity in sexual morals. This is a very great evil. To remove this, the people will have to be supplied with means for higher spiritual happiness. At present, marriages have taken the form of contracts instead of sacrament. There is a weakening of religious influence at many places, and there is no agreed basis for moral standards. Our times are lacking in agreed standards of right and wrong. Therefore, religion requires to be brought back in the home and in the State. Formerly, people had faith and God was the only independent element in the world. Now faith has decreased and intelligence has increased. Therefore, it would be of advantage to find the only independent element through science. This can be done through the theory of relativity which says that in the system of reference, the observer is the only independent element. If the nature of observer is properly studied in his system of reference God will not be far off.

Among the Hindus, the system of Yoga and Vedant is ancient and widespread. The Buddhists have their Dhyana, Moslems have sufism which agrees with Hinduism, the Jews cabalism, the Christians have various forms of mysticism. These means are sufficient to improve the condition of the observer and to give experience of ineffable bliss. If all these benefits are neglected by secular education, mankind will be poorer in culture and Kalki will have to come. Hinduism and Buddihism regard the world as illusion and, therefore, they can get the divine infuence readily. If the western nations study the theory of relativity, they will find the world as an illusion and that they must trun their attention to God. In any case, we must remember that human life is meant to conquer time and not to conquer or maintain a piece of land. Stability of life will be secured only when time is conquered. I have explained in other books in great detail the nature of time and how it can be conquered.

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CHAPTER. 10.

Bharat Sadhu Samaj

A new organisation by name, Bharat Sadhu Samaj has come in existence in India in February 1956. The author was invited at Delhi to take part in that organisation. He has become a member but owing to advanced age cannot take an active part therein.

After the organisation was completed and preliminary rules and regulations made, its members and its President were invited by the President of the Indian Republic Dr. Rajendraprasad and some useful talks were made then to the advantage of the public and the Government. This kind of attitude will remove considerable mis-understanding which now exists between the Sadhus and the Government.

It has also been settled that the Sadhus will be considered as members of the Bharat Sevak Samaj but the members of the Bharat Sevak Samaj will not be members of the Bharat Sadhu Samaj because the latter organisation will consist of those who have renounced the worldly ties.

The following are the aims of the Bharat Sadhu Samaj:

1. Literary and Social education.
2. Cultural and religious education.
3. Health aud Yogasan.
4. Training camps for Sadhus.

5. Organising collective prayers and cultural gatherings.
6. Removal of immorality.
7. Prohibition.
8. Cow protection and village industries.
9. Serving the backward classes.
10. Prevention of adulteration of food, milk, ghee, oil etc.

The above aims will improve the culture of the Indian people but the disadvantage is that some of the ministers of the Government think that the Sadhus must put in and show some physical work daily for the masses. This will result in sadhus being labourers instead of teachers of culture. Several college students are also made to do some physical work for the nation like making roads etc. This will be a waste of their ability. The students must develop some better thinking power and find new methods of better observation Their time will be fully used if they attend to these. They should not be drawn in ordianry physical work which should be left to the uncultured classes.

Similarly, Sadhus also should not be drawn to put in more physical work. There is sufficient work for them in giving helpful religious ideas to the public and in showing to the people how to develop gradually more celibate life so that the burden of the increase of population in India may decrease.

Moksha or salvation is personal whereas the

Government wants that all happiness of the society should be equally divided by putting equal labour. According to the socialist structure, gravity will increase, population will increase, and the difficulties of the social problem also will increase. At the same time morality will decrease as the means of physical enjoyments are limited. The ancient Indian culture had four aims in life and salvation was the chief aim. It enabled the people to conquer time.It gave to the people a plan for the whole life. Therefore, it is necessary that Government Officers should first be trained in Sadhus' Ashrams so that they may give a correct lead to the people. It is also necessary that the planning Department of the Indian Government should set aside few crores of rupees for the Sadhus' organisation so that the Sadhus may teach the people how to conquer time and how to avoid rebirth. If those who die begin to take rebirth, there will be no control ever population. Therefore, it is absolutely necessary to take the people beyond history and beyond time. This will require some separation to be made betveen a cultured class and an uncultured class. If all are treated alike and all are given equal rights, all will try to remain like others i. e. on the same level. In that case, time will not conquered and no one will get salvation from birth and death. Therefore, it is necessary to evolve a plan for the whole life as mentioned in this book.

Satwa Guna is opposed to Rajo Guna and Tamo Guna, but it remains in the same time-unit, but real goodness is in the Absolute. It has a different time-unit altogether. It is therefore, the first and the main duty of every government to be non-secular and to help the people to go beyond history by acquiring a new time unit. If a given figure is to be continued, we require as many units of time and then it will be difficult to conquer time. If the mind cannot absorb the other, it will be absorbed by the other. Every observer has his own time, created by his own events, in his own system of reference and if others are compelled to share in this system, by means of a socialist structure, nobody will be able to conquer time and the whole human life will be wasted.

Therefore, we require a new kind of society to be so organised that time should be conquered. This wil [illegible] something like the Varnashram system to be altered to suit modern conditions.

The determinism of the economic and social laws simply reflects the determinism of the methods adopted. It gives a temporary convenient truth. But new methods must be found to give to the people a permanant truth. For this purpose, the Bharat Sadhu Samaj requires to be remodelled. The ten Mandaleshwar Sanyasis who are famous in India and who are controlling the Kumbha-Melas will have to be included in the Bharat Sadhu Samaj. They will be able to give a method of right thinking and right observation to the people.

Right thinking and right observation will lead to conquest of time and that is the chief work to be done by the Sadhus.

Modern physics has revealed the strictly postulational character of time and the standard of measurement depend on our discretion. Common sense at first opposes the new concept of time offered by science. But when we get new kind of teachers and new kind of students, common sense will accept the relativity of time. Then, there will be great change in the present historical methods, and in the ideas of correlation and causality.

India has started new linguistic provinces, but we must remember that it will be difficult to find new words for new concepts in every language to formulate a much richer experience of nature. The Sanskrit language is complete in useful concepts. Our provincial languages will not be so rich for solving the most difficult problems of modern life. Therefore we shall have to take considerable help both from the Sanskrit and English language.

In the new organisation of the Bharat Sadhu Samaj, there are a few Sadhus knowing Sanskrit and a fewer knowing English. Some of the old concepts of the Indian philosophy are very useful, and the previous generation was greatly profited by them but the new generation require to be fed with new scientific concepts with an idea to conquer time. There is not sufficient literature in the Sanskrit and the Urdu languages on the nature of time as compared with the immense literature in

English on the theory of relativity and India will lose in culture regarding the question of time if it neglects the study of the English language. We have accepted the English calendar because it is more suitable for practical purposes and we shall have to keep the study of the English language because it is becoming more rich in useful concepts. I would also advise that the Indian Sadhus should make themselves familiar with the English language so that Indian spiritual message which is useful for the world may be easily spread in a wider area, and in return new scientific discoveries useful for a philosophic life may be known and made available to the Indian public.

Common sense hypnotises the idea of time because it gives a good workability in daily life. But time is merely a relation of events. It is a mental construction and not a given entity. The spatio-temporal order of events depends on the reference frame in which measurements are carried, and all the space-time orders and frames are equally valid. The new concept of time in the new science is both relativistic and positivistic and it explicitly recognises the postulational or constructive nature of time. It is the only kind of objectivity allowed to us by nature and needed for inter-subjective communication and rationalisation of experience. That time has a curvature was known to the ancient Indian Rishes but its real nature has been made more explicit through the theory of relativity. Common sense cannot readily understand that a curved time is our construction and need not be intuitable. Its measurement is purely conventional. In the fourth diamension, recently discovered by the physical science, the only legitimate observers are observers inside the system. We can see the second or the third dimension from outside but we cannot see the fourth dimension from outside. We can only see it from inside. As in dream so in the waking condition. We may now try to correlate the experiences of the ancient Rishis of India with the discoveries of the modern science regarding time as follows :-

(1) The celestal bird Kak Bhusundi was able to see infinite worlds and many ages in the body of Ram within two minutes.

(2) The sage Markendeya experienced creation and dissolution of many worlds in a short time within the body of God.

(3) Arjun was able to see many worlds- in the body of Sri Krishna in a short time.

(4) Yashoda was also able to see the whole Universe in the mouth of Sri Krishna in a short time.

This means that the only events which an observer actually experiences are events at himself and it is impossible to assume a velocity which will take the observer outside his system. If he does, the whole system collapses. As no external linear measures are to be assumed, the basic experiences must be dimensionless. All interactions and quantitative relations are part of the system or process of the system. As in the dream, so in the waking condition. We cannot see our dream by jumping out of the dream and we cannot see our waking state by going out of the waking state.

If the Church and the State cooperate, it may be possible to evolve a new religion on this basis which will take humanity beyond time and beyond history and geography.

Appendix

This summury was read out by the author at the Indian philosophical Congress held at Nagpur in December 1955.

SEGULAR STATE.	NON-SECULAR STATE.
1. Respects man-made laws.	1. Respects God-made laws.
2. Individual ego is changed into collective ego.	2. Tries to subdue all kinds of egos.
3. Many persons think of their rights.	3. Many persons think of their Dharma or duties or obligations.
4. Gives a five year plan of life.	4. Gives a Plan for the whole life.
5. Two aims of life viz. Economic and Social.	5. Four aims of life viz, economic, social, moral and spiritual.
6. If a man commits 100 murders he is only hanged once.	6. When there is religious education, a man knows that he will have to suffer 100 times in next births for such sins.
7. Shows happines in outside objects.	7. Happiness in oneself.

8. Keeps people within false history and geography	8. Goes beyond history and beyond geography.
9. There is more of sensual enjoyment.	9. Cultivates more sensual control.
10. रजस increases population.	10. सत्व controls population.
11. We find servants without a master.	11. It creates a class of right type of masters, and teachers.
12. Increases the number of independent elements.	12. Reduces the number of independent elements.
13. Equal voting power for all.	13. Only highly cultured men were consulted.
14. Education without religion.	14. Teaches essential unity of all religions.
15. There is no end of production and distribution.	15. There is control over consumption.
16. Loose system of marriage.	16. Right kinds of marriages with the help of the science of engenics.
17. Increase of laws and taxes-	17. Less number of laws and taxes.
18. Negative attitude towards the objects of senses.	18. Negative towards God and positive towards the world.
19. No correct idea of what is good.	19. Correct idea about the aim of life.
20. Nation is greater than the individual.	20. Individual lives longer than the nation.
21. The Governor is called राज्यपाल.	21. The King was called. गौ ब्राह्मण प्रतिपाल.

The books of Swami Madhavtirtha can be had at the following places :–

1. (a) Bombay–N. M. Thaker & Co., Book–Sellers,
140, Princess Street.
   (b) Chetna Limited, Rampart Row, Fort.
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3. Calcutta=Asha Trading Co. C17 Bagree market,
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4. New Delhi, Jain Book Agency.
9–c. Prem House, Canaught place.
5. Poona-Oriental Book House,
330 A, Sadashiv Peth
6. Benaas–Indian Book Depot,
(Theosophical Society) Kamacha
7. Allahabad–New Kitabistan,
15 A, Sardar Patel Road.
8. Porbander-Kamalalaya, Gandhi Road.
9. Baroda–Pustakalya Sahayak Sahakari Mandal,
Raopura.
10. Rajkot–Vora Brothers, opposite,
Alfred High School
11. Nagpur–Vora Brothers Station Road.
12. Amravti–Vora Brothers, Morsi Road.
13. Ghatkoopar, Bombay Sanopat Stores
14 Vile Parle, (east) (Bombay)
Keshav Saraiya, near Bus stand.
15. Valad–Vedant Ashram, Station Medra.
(Ahmedabad-Prantij Rly.)

When life's problems are joined to economics, many difficulties will arise. Pakistan joined their religious question to economics and Maharastrians, their language question to economics. The Indian Government also joins all questions to economics. A proper course is to join all questions to divinity and then all countries will be God's countries and all men, God's children.

A truly religious man will not fight with men of other religions. When India got swaraj, many nations expected that India will give a new and better moral and spiritual lead to the world but India has not yet recovered from the influence of the Western commercial Culture.

Secular education wants to improve the condition of the servants of the house. If there are all servants in a house and no master, the house will find no rest and no peace.

The greatest service which a man can do to his country is not to increase population in the present circumstances and give religious training to his children. Ethics will suffer if there is no Absolute aim in life. These subjects are briefly explained in this book.

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